The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

December 9, 1922

A Creed for To-day

I believe in the ideals of Jesus as standards for the life of to-day.

I believe that his teachings are not an impossible, far-off dream of perfection but workable and practicable principles for human conduct in the twentieth century.

I believe that the Beatitudes can be applied to business, and the Sermon on the Mount to politics; that the Parable of the Good Samaritan can be lived up to by a city, and the Golden Rule by a plantation.

I believe that it is my high calling as a follower of Jesus to face all the problems of life in a spirit of invincible good-will; that love never faileth; that international bitterness and economic discontent, racial prejudice and social unrest, shall yield at last to the practical application of the spirit of the Master; that no lesser voice can say to the troubled family of modern humanity: "Peace be to this house."

Albert W. Palmer.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV No. 49

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE CHRISTMAS LEADER

THE Christmas number of the *Universalist Leader* will be out next week.

Even our subscribers in Europe ought to get it in time to carry to them our Christmas greetings from this side of the Atlantic. Our dear friends in Japan will get it any way earlier than usual.

California takes the lead in making this number. Dr. Selleck has prepared the Christmas sermon. Mr. Henry, Dr. Nash, Mr. Ruggles and Mr. Masseck all send Christmas messages.

Watch for the Christmas *Leader*. Give the mail service a mental treatment.

* *

A WEEK OF PRAYER FOR THE CHURCHES

AGAIN the Federal Council issues a call to "all Christians" to begin the new year with "a week of thanksgiving and prayer." From Sunday, Jan. 7, to Saturday, Jan. 13, the weary and heavy-laden, the disillusioned, the disappointed, the baffled, the wounded, will turn back to God for help.

The call is not only to the weary. It is to the fresh, the vigorous, the buoyant, the hopeful. The strongest man is stronger from reflecting again that it is also "His world," that He shares our responsibility, and that He is a co-laborer with us.

"The world has become aware," says this moving appeal, "that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? And fellowship is a Divine Creation born of the vision of Jesus Christ as together we see him."

So the appeal is for "perseverance in prayer" for a two fold object: "A personal union with God" and "that we may go out with Christ, taking on us with him the burden of the world."

We can afford to let some things rush on by without us if we will only take time to pray.

* *

THE BALM WE NEED

UP the Potomac in a rude shack there lives, during week ends, a Frenchman who is a "Head of Department" in the public schools. From his "Eagle Rock" he looks up and down the rocky gorge of a mighty river and hears its roar as he lies down alone at night. As a teacher, an executive and an author he is bearing heavy burdens and Friday night finds him tired.

"It is up here," he says, "that I can pray. It is here that I am healed. Coue says that his mental healing has nothing to do with religion. He is mistaken. It is all religion. I am worried and I relax. I say, 'It is all right, there is power enough.' And a balm falls on my soul. If you trust the power it does not make much difference whether you call it prayer or the subconscious self, or Coue or God—yourself, another man or the Infinite."

What is sure is that the "balm" which falls on the soul of the Frenchman up in the woods, is the mighty force of the world.

All we need is to try it out.

It is not irrelevant to remark that this same Frenchman rows a mile, walks three miles and takes a trolley for eight miles every Sunday morning to attend mass.

The balm he finds in the woods may not be unrelated to the vision he catches in the church.

* *

THE GREATEST THING IN THE WORLD

SOME, like Henry Drummond, say that the greatest thing in the world is "love." Others call it "friendship," "good will," "service," "kindness." Each word adds something to the idea.

This liking people, wanting them to get on, rejoicing in their successes, sorrowing in their failures, seeking always their highest good, watching for little or great opportunities of neighborly kindness, being for them heart and soul down deep underneath, where no eye can see—this is the greatest thing in the world. It creates for us the happiest memories. It pours into our laps the greatest riches. It gives us the most power. It fills us with peace.

And the greatest thing about the greatest thing in the world is that we "can be for" everybody. Interests which seem clashing are not clashing. In the light of the highest good conflicts melt away. Without qualification or reserve we "can be for" every nation and every race. We "can be for" the railroads and the laborers. We "can be for" the Catholic and the Jew.

And so far from becoming attenuated, our sympathy and interest become stronger the farther they are stretched.

The greatest thing in the world is this thing for which no word is adequate but which is symbolized by the mind and the heart of Christ.

* *

ON LYMAN ABBOTT

IN "Personal Reminiscences of Lyman Abbott," Frederick Lynch, editor of *Christian Work*, tells us how Lyman Abbott passed from Orthodoxy to Liberalism, as he told the story himself, "not by any convulsive periods of doubt and darkness, but as the unfolding of manhood from youth."

> He said he really owed more to Henry Ward Beecher than to any other man. Shortly after he had joined the Church he came under his influence and he got from Henry Ward Beecher a new conception of religion and theology. "I began to believe that Jesus Christ was not an ambassador from God to man, not an intermediary between God and man, not a victim who has borne the penalty which God expects of man, but God entering a human life that He may enable men to understand Him." As a boy he had thought of God as power; Mr. Beecher taught him to think of God as love.

In order that young men and women may be spared "convulsive periods of doubt" and come into "the glorious liberty of sons of God," we exist as a Church. Agencies much mightier than any we possess are doing the same work, but few are able to say as positively as we do: "This new thing you believe in so intensely is in very truth the word of God. You don't have to be made religious. You are religious now."

Upon another occasion, addressing the Congregational ministers of New York very informally on a Monday morning, Dr. Abbott gave what might be called "the secret of his success."

> He said that any success he had had as a preacher was due to the fact that he thought of the preacher not as a law-giver but as a life-giver. Jesus himself was not a law-giver, but a life-giver. He had always preached a gospel of liberty, affirmation and inspiration, not of law, negations and prohibitions. Never preach religion as a prohibition: always preach it as a developing life, enlargement of sphere, increase of activities, ennobling of character. The thing that had buoyed him up through all his preaching years was that God was not going to fail. God had not made a universe to be a mockery into Himself. Together with His loyal children He was going to make a new world.

The mere fact that Lyman Abbott said on one occasion that he could not be a Universalist because he could not tell what the future acts of free individuals would be amounts to nothing in the presence of that which was the deep faith of his life, that "God is not going to fail."

It was this faith which made him positive and affirmative and gave him his great success.

* *

GET READY

YOUNG men and young women in our theological schools are bending over their books, grappling with new ideas, putting their thoughts on paper, preaching in villages near their work. They are trying to find out what kind of a world this is in which we live and what it needs to send it spinning on and on toward the perfect light.

By contact with people, by studying great books, by reading newspapers and magazines, by going to meetings and conventions, they are slowly preparing themselves for a life work.

Nothing needs to be emphasized more strongly than this: that not a scrap of knowledge goes to waste in the ministry. More even than in journalism, the ministry needs everything. All is grist that comes to the hopper. The old injunction to take time for preparation needs to be held up steadily.

This is a fascinating world but it is not a simple world. The questions ministers have to help solve are complex and difficult.

Within five years of graduation a student of this year's graduating class may be called to the most powerful church we have. It ought not to be so, but this is a fast moving world. If the students realize that they owe society anything, that they owe themselves anything, that they owe anything to God, they will take time to get ready.

* *

THE Y. M. C. A. INTERNATIONAL CONVENTION AND THE LIBERAL CHURCHES

WHATEVER a great organized body of Christians does can not but be of interest to all other Christians, and this is particularly so in the case of the Y. M. C. A., which has recently held an international convention. Many of our men are deeply interested in the "Y;" they campaigned for it through the country and during the war entered its service, and they still contribute to its support. Our own churches and other liberal churches and liberal Christians of all the churches were very eager for and hopeful of a broader basis of membership, that the co-operation might be still greater. They have been grievously disappointed by the action of the convention. The conservative and reactionary forces of certain sections of the country carried the day against the progressive group with respect to its truly liberal proposal.

There were three plans before the convention as alternative bases for membership:

First: Those Churches which conformed to the definition or statement of faith and purpose adopted by the International Convention held at Portland, Me., in 1869. This was a creedal statement of some length largely in scriptural language.

Second: Those Churches which are eligible for membership in the Federal Council of Churches in America.

Third: Those persons who may be so regarded by the local federation or council of churches, or, where such federation or council does not exist, by a majority of the active pastors of the churches of the community eligible for membership in the Federal Council of Churches.

This third proposal was the bone of contention. It was over this proposal that the debate centered and against which the conservative and reactionary delegates rallied their forces. A substitute proposal was offered and carried, which was to the effect that ten per cent of the managing boards might be made up from members of the Association *not* identified with Churches defined in proposals one and two, upon their regular nomination by a nominating committee of

aid board and upon the acceptance by the nominees the Paris Basis as their personal declaration of urpose; but they are not eligible voting delegates n an International Convention.

Now there is some confusion of mind as to whether r not this meant a liberalizing of the basis of membership. The newspapers gave the public to understand that the progressive group had carried the convention, and there were some progressive men who thought they had won the day. It is important, herefore, to go back to the Paris Basis, and one must ay it is a somewhat surprising journey. One does not think of Paris in connection with conservative Evangelical religion, and one does not bracket Paris and the Y. M. C. A. except at the World War period, and it is going back pretty far to 1855 to find a basis for membership, and when we get there what we find is this statement:

> "The Y. M. C. Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be his disciples in their doctrine in this life and to associate their efforts for the extension of his Kingdom among men."

Now this statement is shorter than the Portland statement and more simple, but it is more Orthodox in its statement in respect to Jesus Christ, and indeed goes far beyond Christ's own teaching about himself, and if one is his disciple in doctrine he can not accept it. The purpose was and is to draw a creedal distinction or difference between Churches and their members, and it did it effectively. There will be plenty of vacancies in the ten per cent allowed if persons are asked to subscribe to this Paris statement. The author of the proposal meant that such persons should make a declaration of purpose; the Paris Basis intends that one make a creedal confession as well as a declaration of purpose. (It reminds us of something else that was inextricably put together at Paris more recently.)

However, in two respects some progress was made. The second proposal is more liberal. It gives the privileges of membership to Churches whose creeds are much more simple and modern than either the Portland or Paris statements. Membership in liberal Congregational churches gives one the privilege.

And college students are treated with far more consideration. They are not asked to subscribe to such dogmatic statements, such creedal confessions. They are only required to make a personal commitment to the Christian life and the social program of Christianity. Membership in a college Y. M. C. A. is on the basis of purpose. This spells progress, it is something to be thankful for, it makes possible a modern, ethical and religious approach to the educated youth of our land. And yet it gives one pause. It raises questions in one's mind, and it may raise questions in the mind of the college youth. Why should there be two different bases of membership? Is this the return of an esoteric and an exoteric Christianity, one kind for the liberal, educated youth, and another kind for those who have not had such educational advantages? Are such youths to have privileges granted them that others do not have? Are these privileges granted them because they have the modern spirit and trained intelligence that discredit the dogmatic statements?

The movement of the International Convention was more circular, or at best zigzagging, than direct forward march. It is to be hoped it will soon go forward and make real progress. The way out of its difficult if not impossible position is to go forward. In practise it is far more liberal than in theory. It should make its theory conform to its practise. It knows from experience that there are liberal churches and liberal Christians who are just as loyal to the Master and as consecrated to his service as the most Orthodox, dogmatic believers. It should therefore make its basis of full membership as comprehensive as its experience justifies and the condition of the country demands and as all its well wishers eagerly desire.

* *

OUR GOD-GIVEN RIGHT OF CHOICE

A FRIEND said recently, "There are innumerable suggestions from without, to which we are all more or less subject: heredity and environment, physical, mental and spiritual; the country in which we are born or forced to live; the friends among whom circumstance throws us; the books which by chance we hear about and read. All the varied experiences through which we pass are constantly furnishing us with suggestions which determine to a great degree the lives we live and the characters which we are forming." Granted that there is a Power which by suggestion and influence molds our fates, "rough hew them as we may," the fact still remains that we do rough hew them. The fact still remains that one of our greatest blessings is our God-given power of choosing, from a vast variety, those particular books, friends, surroundings, influences and suggestions which shall most determine our characters.

J. E. P.

* *

NEWSPAPER ALLIES

ONE of our Western preachers figures that the leading newspaper of his town presents him with two and one-half miles of paper, one column wide, by printing a single sermon abstract. Since last March he has had 111 miles of free advertising for his ideas in a paper which has a circulation of 25,000. "I keep hearing of people who never come to hear but who invariably read the Universalist sermons So I keep plugging," he writes.

Unquestionably one of the great avenues of influence for any minister is the newspaper.

We need not consider ourselves immodest because we advertise great truths which the world needs. Personal advertising is incidental to it, but inevitable. No false modesty should prevent our "using printers' types as missionaries."

* *

Onward, a Live Sheet

In all the thirty years of its history *Onward* has never done better work as the official organ of the Y. P. C. U. than to-day. It is a live, progressive, human sheet. It is getting hold of the young people. We commend it to the older ones as well. Granville Hicks, editor, and his staff are to be congratulated.

Prayer and the World Order*

Ralph Tyler Flewelling
Department of Philosophy, University of Southern California, Editor of The Personalist

A DOMINANTLY scientific spirit has served to shake to its very foundation the conception of prayer which to many devout minds seems necessary if it is to possess any force. It is therefore important to study the nature of prayer and its use, and likewise to reflect upon its examples in the highest type of prayer of which we have record. We need also to consider prayer from the standpoint of the world-order, and determine whether there is that about it which is in conflict with the reverent scientific mind. The skepticism concerning prayer has gone deep into the common thought of the present generation, so that it is unfortunately about the least used of religious functions, where there are many evidences that it is the one most needing exercise. How are we to account for an apathy so general? May it not spring from a wrong interpretation or from a false emphasis of some lesser phase of prayer? It is quite worthy the attention of the serious student of religious problems to solve the present deadlock and to assist in bringing a new confidence where such confidence may appeal to the reason of thinking men.

There is evidence that the new conception of a universe of inevitable and uniform law, wherein there is no place for chance and only a limited place for contingency of any kind, has helped to bring the present indifference to prayer. The earlier conception was based upon an idea of the world as essentially capricious, in which anything might happen because there were no inexorable laws. That older world was one in which magic had a large place because of the slight understanding of forces whose uniformity had not yet been determined. The universe was geocentric and man was the most important creature in it. The result was to make systems of thought homocentric. To such an age it was not a daring thought to imagine the whole cycle of laws and uniformities interrupted and nullified for the special salvation of a highland clan at war with its enemies, or even of individuals. With the coming of the Copernican theory all was changed. There was indeed much reason why the Church of that time should oppose the Copernican hypothesis, on the ground that it was hostile to religion and destructive of biblical authority. It was destructive of the prevailing theology of the time. Its introduction was one of the leading inducements to the Reformation. A provincial God was lost in the thought of a universe whose vastness was an intoxication to the hitherto parochial mind. Thereupon sprang up a skepticism which has held the minds of many until our own time. Too few have been the real attempts at reconciliation between prayer and rationality. Even yet there are many who feel that reconciliation is not in keeping with piety. The result has been that an age given more and more to the scientific aspect of thought has concluded that it could safely neglect the consideration altogether. There are likewise many truly earnest and devout souls who feel the force, the beauty and the power of scientific conceptions, who strongly desire but do not see their way clear to an unqualified faith. And yet there are few who do not in some way practise prayer and find it helpful in the darker passages of life. What then is prayer and what may be the relation which it sustains to a world-order? Has it a place in the world as we now know it, or is it, as some of our unbelieving friends love to assume, the failing remnant of an ancient superstition?

Prayer as a Changing of the Supreme Order

It may be well to begin with this conception of prayer, as it is perhaps the most common one. It is seldom stated in this form, because thus to state it would be to reveal its inconsistency. Prayer in this sense is usually put in the light of a change of the Divine Mind, which is naturally more or less indifferent to consequences except when it feels the particular pull of intercession. The logical conclusion to draw is that God could not save Himself nor His world without the prayer of men, which is quite true indeed but in a sense just opposite to that generally taken. For it is necessarily impious to consider God indifferent to His world and only tardily moved to care for it under the persistent solicitations of religious busybodies. If we are ever to make anything of prayer we must look upon it, not as man changing either the supreme mind or order to his own capricious taste, but as man putting himself in tune with the divine order that the will of God may begin to operate in him.

The immediate objection that will be raised against this point will be the exhortation to importunity taught in the parable of the unjust judge who heard the woman's prayer for justice not from a love of justice but from a love of ease. No right-thinking man can take seriously the suggestion that Jesus meant thus to portray the character of God. The emphasis is not necessarily on the unwillingness of God to hear, but is rather on the value of importunity.

We surely can not accomplish the difficult tasks of life in a desultory way. It is only the man who makes every moment and every act a prayer for success that is really able to accomplish the important things of life. The value of prayer is to clear his purpose from the unessential and the unreal, to give him insight into God's will and put him in working harmony with that will. Thus out of his importunate pleading and working come results that can be had in no other way.

A study of the leading prayers of the world helps to bear out this conception. We might expect it in the highest type of prayer of all, that is in the prayers of Jesus. The greatest exordium of the Lord's Prayer is calculated first of all to emphasize the necessity of accord with the divine mind, for it begins, Hallowed be Thy Name in earth as it is in heaven: Thy will be done in earth as it is in heaven. One could not

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think recognition more complete that the primal object of prayer is to put man *en rapport* with God, preceding as it does the prayer for individual needs. This truth gains emphasis from a consideration of the final prayer in Gethsemane, where the heart of the divine response is put in the closing words like the close of a heavenly benediction upon the mental and spiritual struggle of which it was a part—"not my will but thine be done." The significance of this was clearly understood by the author of Hebrews, who looked on that final clause of accommodation to the supreme will as the answer to Jesus' prayer—"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." That is, the co-ordination of his will to his Father's was the great outcome of his prayer, and if we choose not to take this as the answer to his prayer we have only the choice of the conclusion there was none.

A study of the great Old Testament prayers shows a striking lack of the element which would look on God as a handy refuge from the results of one's own misdoings or the magic purveyor of unaccountable and unearned fortune for the faithful. Jacob's essentially selfish prayer at Bethel is almost an exception.

Moses, Joshua, David, Solomon, and Ezekiel, great national leaders, pray for the perpetuity of Israel not for its own sake but because the perpetuity of the worship of Jehovah is dependent upon Israel's preservation.

Similar is the prayer of Isaiah for the preservation of a distinctive Israel, distinctive in the holiness of their relations to Jehovah.

The prayers of Nehemiah and of Jeremiah are the expressions of a mighty longing, a plea for the remembrance of the half-forgotten entente with His chosen people.

That which we find true of prayer in its leading Old Testament documents as well as in the prayers of Jesus is also markedly true of the noblest prayer of the pagan world, the Stoic prayer of Cleanthes:

> "We are Thy offspring, and alone of living creatures possess a voice which is the image of reason. Therefore I will forever sing Thee and celebrate Thy power. All this universe rolling round the earth obeys Thee, and follows willingly at Thy command. Such a minister hast Thou in Thy invincible hands, the two-edged, flaming, vivid thunderbolt. O King, most High, nothing is done without Thee, neither in heaven or on earth, nor in the sea, except what the wicked do in their foolishness. Thou makest order out of disorder, and what is worthless becomes precious in Thy sight; for Thou hast fitted together good and evil into one, and hast established one law that exists forever. But the wicked fly from Thy law, unhappy ones, and though they desire to possess what is good, yet they see not, neither do they hear the universal law of God. If they would follow it with understanding, they might have a good life. But they go astray, each after his own devices—some vainly striving after reputation, others turning aside after gain excessively, others after riotous living and wantonness. Nay, but, O Zeus, Giver of all things, who dwellest in dark clouds, and rulest over the thunder, deliver men from their foolishness. Scatter it from their souls, and grant them to obtain wisdom, for by wisdom Thou dost rightly govern all things; that being honored we may repay Thee with honor, singing Thy works without ceasing, as it is right for us to do. For there is no greater thing than this, either for mortal men or for the Gods, to sing rightly the universal law."

The predominating characteristic of all these prayers is their recognition of the necessity of unity of the individual with the will of God, adaptation to the divine order, which is the essential element of all true worship.

A very much overlooked fact among religious people is the sanctity of the supreme order of uniformity, which we call natural law. In the ultimate, the scientist can not tell us what is the mysterious force presiding over matter and producing both activity and life. He can tell us what electricity will do under certain conditions, he can not tell us what it is. He can tell us about the activity of the living cell—he can not tell us what it is except to describe the phenomena of its activity. He may, to aid the imagination, picture the atom as made up of protons and electrons, but these he knows only through the measurable forms of energy given off, and his metaphysics of the atom is simply his attempt to aid the imagination in conceiving the ground of the activity. The proton and electron is the scientific guess, and as to the force which grounds their mutual attraction he has nothing to say. It might quite as well be the mind of a supreme intelligence as anything. This guess is worth as a guess quite as much as his "electrical attraction," and it does actually mean much more, because it is in reasonable keeping with a host of other facts and values that are sure but inexplicable upon any mechanistic or materialistic hypothesis. If one is to accept both science and theism he must assume then that this back-lying force or activity is nothing less than the divine will, and all natural laws are the uniformities of that will in action. In such a case there would be a literal truth to the words, "In Him we live and move and have our being." It would be true likewise that the old distinction between sacred and secular would be done away with, for all law would be an expression of the supreme mind. All life then would be a miracle, not in the sense of a wonder but in the sense of being momentarily dependent for its existence upon the divine will. The order of nature is then the order of God, and its attempted infraction becomes a kind of impiety. The man then who would become most efficient must bring himself to the point of obedience to these laws. It is unreasonable to expect that God will upset the uniformity of his action where merely trivial matters are involved. Apparently this uniformity or dependableness of the laws of nature should form the first article of any faith in God. Because of it life is enabled to go on. If the laws of gravitation could be upset by the prayer of an individual, it would mean destruction for the remainder of the race. As a fact the rain is sent impartially upon the just and the unjust, the tower of Siloam is no respecter of persons in its fall. Exposure to contagion picks off the innocent and the guilty. Our only hope to escape the general wreckage which flows from broken law is to conform our wills and our activity to the divine will and activity. Then shall we find that there is a special care for the law-keeper, a care which is in the very nature of the case. We may weep over

the fact that fire burns the innocent child, but the law is for the general good, fire being useful to the race and pain being not an evil but a blessed signal of warning that preserves the race from unwitting self-destruction. Besides, we have been endowed with brains and a sense of moral responsibility which put us under obligation to keep children and incompetents out of the fire. The failure to think clearly upon this point is costing the world a frightful toll of confusion and even of life itself.

The Three-Fold Nature of Prayer

Whether we think of prayer as appeal or worship, it becomes evident that it is to be considered first of all from its effect upon man rather than from any effect it may have in changing the divine mind or purpose. There is a sublime beauty and holiness about an on-moving order of life and nature which is of incalculable benefit to man in his moral and spiritual aspirations. To this end modern science, in spite of all its crude materialisms and overweening assumptions, has made such contributions that the religious man should every day fall upon his knees and give thanks for the growing light of scientific knowledge. It will not and can not eventually be found hostile to faith. Any truth wherever we find it is God's truth, and no man can at heart be religious who does not desire that the truth shall prevail at any cost to any of his preconceived theories or beliefs.

Obviously, if this is God's world, then the prime effect of prayer is to bring the proper adjustment of the individual to the divine order. The orderly uniformity and ongoing of the world is as divine as any unforeseen results. Upon this uniformity, life and the general well-being are dependent. Prayer can not then be considered an interruption of that order. It is more important that prayer should conform us to God's will than that it should conform God to our wills. If prayer were a conforming of God to our desires, as a host of people assume, prayer would be a far more dangerous exercise than aviation is at the present time, for it would set up the caprice of the short-sighted, ignorant, but devout religious man as a sort of hierarch over God. In such a case God could only obey. Such is of course a reversion of the true nature of prayer, but the conception of it is very prevalent.

By prayer the individual does then seek to know the Supreme Will concerning himself. Through it he clears the fountain springs of his own motives of that selfishness and sinfulness which biases opinion and leads away from true insight into the meaning of life and its relations. It is a calling in of the Divine Spirit for review upon one's life, one's motives and ambitions. Without its clarifying power life never can be lived greatly. Prayer is the *sine qua non* of true adjustment of the facts and forces about us to the divine will and order, and it is essential to all religious living. This thought leads naturally to a second element in prayer, namely, that it is a form of co-operation of the individual with the Divine.

We too frequently forget that prayer is a form of co-operation. Too often it becomes a pleading for God to do for us what we lack the energy, the courage, or the initiative to do for ourselves. God desires infinitely more than any man can to see the salvation of the world and the coming kingdom of righteousness, and is only awaiting the co-operation of His own children. There is little use then in merely beseeching God to do what He already wants to do but in the way of which stand our laziness, our cowardice, our indifference, and our sin. Real prayer will soon set us to co-operating by such means as is in our power. We shall move out to answer our own prayer by fulfilling our part of the bargain, and we have the assurance if that prayer is an expression of what God wants too, all the powers of the universe are at our disposal to bring the desired result, remembering only this, that God never makes infractions upon the wills of men. Inviolability of the human will carries within its precious keeping the reality of moral character.

The third element in prayer is the accomplishment of the end sought. It is clear that the prayer which is in keeping with the divine will and which does not involve infraction of free wills can not remain unanswered. It may not be answered as the man wanted when he began to pray. It must be answered as the man makes God's will his own will in the matter. We are all of us very limited in our knowledge and insight, and know not how to pray or what to ask for as we ought. No man has lived a score of years religiously who has not been more grateful for the lack of definite answer to certain prayers than for those which have been fulfilled. This is the reasonableness of the saving proviso in all true prayer, "not my will but thine be done." Very often the best answer to our prayer lies in the denial of that which for the moment seems to us most necessary. The answer to prayer does not then depend upon receiving the thing asked for. Very often the answer comes in achieving a mind which voluntarily foregoes the desired object. Prayer as a selfish getting of some bauble for me by denying it to my neighbor partakes more of pious mendicancy than of religion. It is not religious and therefore is not prayer. It is credulous beggary. But if one's heart be bent upon the achievement of the divine will, though that end reach out far past the limits of his own toil, struggle and life itself, it must eventually come to pass, for all the higher forces of the universe work to bring it to pass. Our real prayers are like ships we put to sea, which wander wide by many havens, but which, though they circle the round earth again and again, must find their way at last to port. Blessed is the man who desires as God desires, for he shall have many ships on God's wide seas, and none of them shall be lost.

Prayer as a Source of Power

So many phases of the subject have already been covered that prayer as a source of power has already been indicated and needs in this place but a few additional words.

We have seen how prayer is really a putting of man into harmony with the will of God. It places him in a spirit of co-operation with God to bring about that thing which God wants. There are many motives that control our activities in life. There is the desire for praise, or fortune or fame, the desire of the flesh and the desire of the eye, and the pride of life. Some of these are legitimate if they are incidental to

the greater and supreme desire to glorify God and to establish the Kingdom of God on the earth. In these desires, which range from a mild form of individualism to the grossest and most damnable selfishness, there runs a streak of discontent and disgust because in them the man is not realizing his full nature. We can not leave out the nobler side of man's effort and have anything in the end but disillusionment, unhappiness and dissatisfaction. We live upon the surface of things with no deep-lying principle to sustain us. Like restless babes we are quieted only with immediate satisfaction. The withdrawal of riches, or the satisfaction of lust—the vanishing of a single dream—leaves the man broken, with the object of life gone.

There is here no means of permanent satisfaction, no noble self-realization. One must somehow anchor himself in the nature of things which is God. He must give himself to causes that are eternal, to satisfactions that can not die, to expressions that are as true for one age as another or, at the very least, to heroisms that stand forth in undying splendor. Often such achievement is possible to the man only after time and sense have robbed him of the trivial and the fading. Such was Dante when his personal dreams vanished into the darkness of the political nightmare of his time and he found his peace in the undying truth of his Divine Comedy. Only he can find highest expression of himself who works without fear of time or fate or man or devil, laying one by one the stones in the great foundation of truth which by their sincerity are beyond cavil, set for all the world to see, to criticise, to condemn for a time but eventually to recognize and adore.

To work thus in the absence of praise and against the sharp-running tides of unpopularity and misunderstanding is impossible unless the man has come to some deep understanding with God or, if you prefer it, with truth or with the nature of things. When we put ourselves in tune with the divine order there spring new sources of power which overcome every obstacle, even death itself. Such a man has the force of the universe at his back. It is a literal truth that the stars in their courses fight for him. Because his will is the will of God he can not be defeated. Such an one can ask what he will and it shall be done unto him because he wills what God has already willed through him.

Prayer is the particular need of our own age with its pressing and colossal problems which only they shall be able to solve who keep close to the sources of power.

Prayer and the Divine Character

No thoughtful reader has come thus far without realization of how one's conception of prayer involves the conception of the divine character.

The false conception of prayer which under garb of pious phrase looks upon it as the cajoling of a divine despot, an unwilling deity, into some form of favoritism to those who live decently and after the forms of religion, is really a travesty upon God's character. Furthermore, it makes for unbelief and forms a stumbling-block in the way of the reverently thoughtful. God must be faithful to the unjust as well as to the just, if He is to preserve His character. He can not be a respecter of persons. He is only a respecter of human needs. I can not pray down the rain upon my corn that will destroy my neighbor's barley, nor pray the fat job into my possession that will mean distress and want for my neighbor who needs it more than I. Really religious men can not pray in that way. Unless our prayers are social and include the general good they can not in the strict sense be considered prayers at all. They are the expressions of selfish wishes. And though our way to this high truth lie through the blinding tears of self-denial, it is the only trail which leads out to the highways of God—who loves all His children with an unchanging and equal love. If through our blindness we could see this we should know that in this divine impartiality alone lies the possibility of our salvation. The highest pathway for man lies along the steep ascent of reconciliation with God. Here alone is our peace.

Methodists at Their Worst and at Their Best

How a Preacher Lost His Job

Part II

(Rev. J. D. M. Buckner of Aurora, Nebraska, was retired from active service by the Nebraska Conference without trial, over his protest and simply because of his modernist views. In last week's issue Mr. Buckner told his views, which are no different from those held by thousands in all Orthodox Churches who accept the results of the Higher Criticism and keep faith in God, the universe and the leadership of Jesus Christ. Herein is told the story of what happened to him and of how journals like *Zion's Herald* are uttering emphatic protests at the action taken.)

ON the night of the day that a brief report of my sermon appeared in the Omaha papers, I was called before Bishop Stuntz and his cabinet. They had copies of the Omaha papers before them. Then Bishop Stuntz asked me if the report of my sermon was a correct report. I replied that in the main it was correct. I stated the circumstances as narrated above, but did not state that I regretted the publication, because I did not. Bishop Stuntz stated that the publication of my article entitled 'A Good God' followed by this newspaper report of my sermon just as the Conference was opening, looked like a slap in the face, an open defiance, and as if I were telling him and the Conference 'Do your worst.' Dr. Gettys said in substance that I ought to withdraw from the Church; that I did not believe in the doctrines of the Church and was doing great harm; that he would withdraw from the Church if he were in my position and believed as I did.

"I may pause here long enough to say that several years ago Dr. Gettys told me that his views and my views were not two inches apart, but that there was this difference between us: that whereas I talked

about it all the time, he talked about it none of the time.

"I mention this not as a personal matter, but only to illustrate what I consider the very worst feature of the struggle going on in all of the Churches, namely, the conspiracy of silence, by which many educated and well-read ministers consider it impolitic to preach or write their real views. There can be no progress where such a mistaken policy prevails.

"I stated to the Bishop and his cabinet that my views were not out of harmony with the Methodist Church and that if any one thought they were, I was entitled to a trial. Dr. Furman said, in substance: 'We have not had a heresy trial in the Methodist Church for fifteen years and we do not want one.' Bishop Stuntz said, in substance: 'Heaven knows, we do not want a heresy trial. The papers and magazines would give great publicity to it, and it would be much easier for Brother Buckner simply to retire voluntarily, as he can do at his age.' Dr. Furman stated, in substance, that if I had not published my article 'A Good God,' and if the report of my sermon had not followed, they could give me an appointment, but that I had been very indiscreet. I replied to him, 'You would not want me to cover things up just to get an appointment, would you?' He made no reply.

"I stated, among other things, that leading pastors, writers, and professors of our Church believed just as I did, because I had learned all my views from them as well as from writers of other denominations. To support this I gave the Bishop and his cabinet the names of prominent Methodists, living and dead, who had written and spoken the very things for which I was being criticised. The only reply to my contention in this respect was that of Bishop Stuntz, who said to his cabinet, in substance: 'Brother Buckner is a good student. I have been in his study. He has a fine library.' The discussion lasted an hour and a half. Nothing was discussed except my published views on the Bible and theology and the repeated urging that I voluntarily retire. One statement in the published account of my sermon was to the effect that I did not believe that God sent two she-bears to devour forty-two playful children, because they shouted 'Bald head' at Elisha. I had said in my sermon that I preferred to take the words of Jesus, 'Suffer little children to come unto me and forbid them not, for theirs is the kingdom of Heaven.' I asked Bishop Stuntz directly if he believed the story about Elisha. He did not answer.

"I argued with the cabinet throughout that I should not be asked to retire merely because of differences between us. I told the Bishop that I had been preaching about as long as he had and that the proper way to handle the situation was to permit the new school men in the Church and the old school men in the Church to both have their say. I repeated to him what he had said to the Conference in another connection, that although you differed from a man you should keep on loving him. I stated that without freedom of expression there could be no progress in any situation.

"As I left I said: 'I have three things to say—I have no thought of withdrawing from the Methodist Church; I will not retire; I want an appointment.'

"The next morning the secretary of the cabinet read to the Conference a resolution of the Bishop and cabinet that I be referred to the Committee on Conference Relations *for retirement.* As I was quickly to learn, a man may be retired without his consent by a vote of the Conference.

"To the Committee on Conference Relations therefore went the recommendation of the Bishop and his cabinet. The normal function of this committee is to pass upon applications for retirement which preachers make in regular course for various reasons. I appeared twice before this committee, each time for nearly an hour, and was closely questioned upon my views on the Bible and theology. Nothing else was discussed. At no time was any mention made of any of the normal reasons for retirement such as ill-health, age, etc. No one pretended that any such reason existed. I repeated my demand for a trial. I repeated my assertion that my views were in harmony with the leaders of the Church, as could be established upon a trial. Most of the committee urged me to retire voluntarily to save my reputation. I said that whenever I had read of a preacher resigning or retiring when charges were in the air I always thought he was both guilty and a coward. The chairman said he agreed with me, but that his committee had no authority to recommend a trial, as the sole thing referred to them was the recommendation of the Bishop and cabinet for retirement. One of the members severely criticised my publication of a letter of mine in which I took a position opposed to that of Mr. Bryan on the evolution issue. He said I had no business to go outside of my pulpit and write a letter for publication. He contended that Mr. Bryan in fighting evolution was defending the Bible against attack, and that it was the duty of all ministers to support him.

"While the Committee on Conference Relations was still considering my case, my church at Aurora had been apprised of the progress of events, and the pulpit committee of the church at Aurora called Bishop Stuntz on the telephone to request my return to Aurora. (A telegram was also sent to the same effect.)

"The Committee on Conference Relations reported and recommended my retirement. I addressed the Conference briefly both before and after the report came in. I recounted in a few words my pastorate at Aurora: how the salary had been increased during my time there from $1,200 to $2,500 besides the parsonage; how the benevolences contributed for the benefit of the church societies and funds at large had grown from $300 to $3,000 for three consecutive years; that I was a man of one job; that my pulpit committee had wired the Bishop the day before asking for my return and that the Bishop had received this wire; that if nearly forty years' faithful service in the Methodist Church amounted to anything I hoped they would not retire me in the prime of life. I said nothing about theology or the Bible. All understood the real reason for the proposed action. No one else spoke either for or against the report. The recommendation to retire was carried. This was a foregone conclusion from the beginn ng, since the recommendation for retirement had originated with Bishop Stuntz and his cabinet."

Here follows an account of vigorous resolutions

of protest passed by the Aurora church. Mr. Buckner was urged to take his church out of the Methodist denomination, but he replied as follows:

> "Mrs. Buckner and I deeply appreciate and are greatly moved by the resolutions adopted by you yesterday. I urge you not to permit the piece of Prussianism by which I have been denied a pulpit in the Methodist Church without trial to cause you to lose sight of the larger issues involved. While my fate naturally is of large personal con ern to me it is of no particular consequence to the gre t cause of progressive Christianity and liberal interpretation of the Bible. That cause can best be served by your continuing the fight for freedom of speech and freedom of thought inside the Methodist Church.
>
> "In all denominations the struggle is on and the modern school is making rapid headway. Do not be discouraged and do not give up the fight. To strangle intellectual conviction for the sake of so-called orthodoxy is a delusion and snare. Many of our own pastors privately concede what they publicly denounce. That way lies ruin.
>
> "I am delighted that Goman has been assigned to you. He is a splendid young man and many years ago when I was district superintendent he was one of my boys. Be as loyal and true to him as you have been to me."

Closing his story, Dr. Buckner gives this creed:

"I believe in a personal God, who is doing His best with man, bringing light, comfort, and strength to every man in proportion to his surrender, faith and devotion. I believe in the personality of Jesus Christ and the Holy Spirit through whom men are saved.

"I believe that conversion and sanctification are only the beginning and not the end of a religious life.

"I believe that salvation is not something completed in the courts of Heaven and handed to man ready-made, but is rather a process wrought out in the lives of men through Jesus Christ, who came to manifest the Father and to reveal His will to man.

"I believe that faith, repentance, and prayer are to affect man and not God. God is always willing to bless men. He does not have to be persuaded.

"Ritual and ceremony are only valuable as they improve the lives of men. Creeds are a blessing if used as stepping stones but a curse if employed to bar progress.

"God is seeking to make men good. Character determines destiny.

"I do not believe that all the Bible is equally inspired. Inspiration is measured by the intelligence as well as by the faith and love of the writer. No revelation is made until it is understood.

"I do not believe that God stopped His revelations when the Bible was completed. He is still revealing Himself in the inner consciousness of men.

"I do not believe that some of the stories in the Old Testament reveal the will and character of God. I believe rather that they only reflect the conception of God held by the writers of that time. I give only a few illustrations:

"I do not believe that God told the Hebrews to kill the Canaanites, men, women and innocent children, and to confiscate their property.

"I do not believe that God told David to number Israel and that when he did it God became angry with David and sent a plague and killed 70,000 unoffending men.

"I do not believe that because a few curious men pecked into the ark God became angry and killed 50,070 innocent men.

"I do not believe that God caused two she-bears to devour forty-two playful children because they shouted 'Bald head' at Elisha.

"The ethics and moral standards of the Old Testament must be measured by the life and teachings of Jesus Christ."

He then adds this touching reference to his wife:

"Far harder to bear is the suffering of my wife, who for forty years has worked unceasingly by my side in every field of church work. Even the bearing and rearing of children and her exacting household duties did not encroach upon her tireless efforts in religious activities. Feminine tact has ever smoothed over masculine blunders. Such success as I may have attained as a pastor would have been impossible without her inspiration and help. To see her so sharply cut off from the work she loves, to see her sacrificing service brought to so abrupt and humiliating an end, to witness her heartbroken efforts to pick up the threads of life and duty in a setting other than a Methodist parsonage, cause me to pray for sweetness of spirit and for a clear vision of those larger issues involved here, which far transcend in importance the mere personal sense of injustice on the part of a country preacher or the personal tragedy of his wife's forty years of religious work brought to so sad a close."

In this case, says *Zion's Herald*, there is a double issue:

> Fundamentally there is the question of this Methodist preacher's views on the Bible and theology,which evidently are considered heretical by the majority of the members of the Nebraska Conference. In the second place, there is the question of the fairness or unfairness of the procedure by which Mr. Buckner was forcibly retired from the active ministry of the Church.
>
> The first of these two issues, while profoundly important, is not the main one in connection with the retirement of Mr. Buckner. Nevertheless, it has a vital bearing on the case. His preaching and teaching hinge largely on his views of the Bible, which, in his pamphlet previously referred to, he briefly sets forth in a contrast between "new school" and "old school" men.
>
> Mr. Buckner openly declares that he belongs to the "new school." While we might perhaps disagree with him on some of the details of practical application or on some of his interpretations of "new school" principles, we are in harmony with his fundamental attitude. His general conception of the Bible and its inspiration is correct.
>
> Coming again to the second consideration in the case—the question of the procedure of the Nebraska Conference in retiring Mr. Buckner—we are of the opinion that so far as the technicalities of ecclesiastical law are concerned, the Conference officers and members acted within their rights and in strict accordance with the letter of the Discipline. We do not see any possible recourse for Mr. Buckner on the legal side of the case. The Conference is safe. But was it right?
>
> In view of the facts as presented by Mr. Buckner and those reported for the Conference, we think an injustice has been done. It makes no difference whether the minister in question was untactful or given to ad-

vertising, whether he was an embarrassment or a nuisance to the Conference. The case very plainly turned on his alleged heretical views and upon nothing else. Why, then, should he not have been sent back to Aurora, or tried for his so-called destructive teachings? Paragraph 188 afforded a quick, easy way out of a perplexing situation, and the line of least resistance was followed.

Now, no one can say exactly what was in the minds of the framers of that rule, but it is difficult for us to believe that the paragraph was intended to cover heresy cases. There are other parts of the Discipline inserted expressly for the purpose of dealing with such issues. That all but three members of the Nebraska Conference endorsed the retirement of Mr. Buckner on the basis of Paragraph 188 does not prove that the action was taken with New Testament fairness, even though it may have met all the requirements of an Old Testament type of legality. Majorities are not always right.

The *Christian Advocate* of New York, while expressing no opinion on the matter of heresy, shows conclusively that examination of the Minutes of the General Conference which framed the rule invoked to retire Dr. Buckner shows that nobody in the Conference had the slightest idea that it could or would be invoked in such a case.

In other words, Dr. Buckner was retired under "a joker" which crept in.

A Pastor for Massachusetts

ALTHOUGH he is likely to receive a more formal welcome to the position of State Superintendent of Massachusetts, Dr. Coons will not be likely to receive a more cordial welcome than that given to him at the Boston Ministers' Meeting at a recent Monday gathering.

In an address which struck home he outlined some of the things he hoped to do, but the thing which ran through every sentence was his overmastering desire to be a friend and adviser of all the ministers and of all the churches.

We publish a part of the stenographic report which Miss Elizabeth Lee kindly made at the request of the Editor:

Ideas and Ideals of a State Superintendent

I am going to ask you to believe the simple statement which I made in the *Leader*, that I am conscious of just two qualities which could commend me to this position—a position of ever-increasing importance: a capacity, in the first place, for hard work, and a deep and abiding love for the Universalist Church. I believe these two qualities will win success very largely where other qualities alone might fail; and so my first idea expressed to you this morning will be that I look on this position of mine as a State Superintendent very largely in the same way that I would look upon my work in a single parish, were I to assume over that parish the important and difficult relation of a minister. If there is any difference, it is simply that I am, by your sufferance, to be the pastor of all the churches in the state; and whatever I have tried to do in my separate churches as the minister who guided them, I shall try to do in the same way as the pastor of the pastors and minister of the ministers in the churches in this state.

I think that the simple spirit of hard work will accomplish very marvelous results in one's own parish. It is not so much that one knows a whole lot about methods that have succeeded in other places, it is just the simple resolution to work, and to work all the time, on the job that is one's specific own. The minister who is set over a church has a very distinct business to do. Some of you saw the editorial in a recent issue of *Christian Work*, in which the function of the church is spoken of in its two-fold interpretation—as a worshiping body or a working group; but the editor let it be seen very plainly that the usual idea is of a working band. I am wondering if the true ideal of the church after all is not something that is a combination of the two. The old ecclesiastical idea of the church is that it is a place to which individuals go for inspiration and direction, and from which they depart to live their lives as individuals in the community directed and inspired by the message which they have heard at the church. There can not be a much higher ideal for the church than that, and I have rather leaned to that conception in my own idea of the ministry. I have never thought it was my business primarily to tell men how they should run their shoe factories, nor how they should manage the politics of the place, but I have thought it was my first duty to make men good and women pure and high in their ideals, so that they could be trusted as individuals or as groups to run their factories properly and conduct the politics of a community in a noble fashion.

My first idea, therefore, is that the position of a State Superintendent is identical in his relation to the churches of the state with that which a minister holds in his particular parish toward the families and individuals in his charge.

In the next place, in order to get the right kind of result, there must be a spirit of willingness and co-operation. It is going to be my intention and endeavor to make the work in Massachusetts strong under the leadership of Dr. Lowe, our General Superintendent; and I am going to see to it in every regard that the Massachusetts Convention and the churches under its sway shall be absolutely loyal to him in the work which he outlines and intends to carry on. In doing so I am going farther, and intend to co-operate with all the other State Superintendents, especially those in contiguous territory, so that we can bring about the finest possible result with the man-power at our command. In doing this, I shall be doing what any wise pastor does with the members of his flock.

Many difficulties in a church are often avoided and crises do not come, simply because the minister anticipates the crisis and prepares for it. I take it that the business of the State Superintendent is to avoid crises; and I think he will show greater skill by avoiding them than by patching them up when they do come. In order to do this, I invite your just confidence, for I know what the ministers are up against just as well as they do. There are no "easy" places

in any of our churches any more. We are all inclined to think that any job is easier than the one we have, that the finest rose grows just over the stone wall, and that we have the hard soil to till while the other man has the easy work. My sympathies are with the ministers more than with the people; so for this reason I invite your cordial confidence, and it will not be thrown away. Anything I can do will be gladly done to the best of my ability and the fullest of my capacity. In line with this, let me say that I pledge my utmost co-operation with each individual church. I want to make myself known to your churches and your people; for the successful minister is the one who knows how to be a faithful pastor, and there is no way by which a minister as pastor can know his men and women and children so well as through a visit in their homes; so I think it will be my business to visit the churches and see them in their working days; and I am very grateful for the hearty welcome that has been extended to me already by personal word and by letter from the churches in this state.

In the third place, and last, I think, if I understand this office rightly, that it is more that I shall go with a message of inspiration and with the light of inducement than that I shall in any sense try to make out one set program for the increasing of our work. In my own church I have always wished to allow the greatest amount of freedom possible in the thinking of the people that were before me; I feel the reaction of that; and it is a far more difficult attitude to assume than it is to act out a ritualistic program, for instance, in our time of service and worship, and follow that automatically. Does it not require a superior ability to make a prayer before your people and in their hearing Sunday after Sunday than it does simply to go through a printed form of prayer that has been made out and can be used by any one? Certain forms of a printed liturgy have weight, it is true; but since we are of a Liberal Church, our faith requires that we shall be the more liberal and fruitful in what we are attempting to do.

In the same way, I want the greatest amount of freedom to exist with you and your churches; and my work shall be not so much to tell you how you shall do your work. Go on and do it! Give me the opportunity to encourage you in just what you are set to do. That is the highest mission of any one who teaches anywhere; and as your business as ministers is to inspire and direct, so it is my business, if I am to be the minister at large over the churches and pastor of the pastors. I want to inspire you and encourage you and help you in the work you are doing. If you are discouraged, if you are finding it hard, make it known to me; for it is my business to put light where there was darkness, and send wings where there were weights before; to give inspiration that will help you to look out on your own work in a great, large, and noble fashion, to go back to your daily tasks again with renewed courage and renewed hope.

So my three ideas and ideals as a State Superintendent are—first of all, hard work, for nothing will ever come except by that; second, co-operation with individual, with group, with state, and with the general organizations; and lastly, inspiration and encouragement that will be of help to you and, in the same way, be of help to me.

The Importance of Christian Faith and Belief

In the Formation of the Character of a Good Citizen and a Good Man*

Nehemiah Boynton

IT is impressively evident that the good citizen and good man is inevitably in need of the inspirations and fellowship of the recognition of the Great Comrade, if in any masterful manner he is to meet and satisfy his kindling aspirations as a man and patriotic ambitions in his public services as a citizen.

But, if religious, why not the highest, the broadest, the most inclusive? It does make a difference what a man believes, however honest he may be. A Mohammedan and a Christian will present different types of citizenship, though in a particular respect each may be a replica of the other. At all events a citizen in our own country will find his largest opportunity for the exercise of his patriotic desires through the imperatives and inspirations of the Christian Faith and Belief, which must now engage our attention.

Just what is meant by Christian Faith and Belief? Let us rejoice together that whatever it may be it is not theological conformity. It is perfectly true that the idea is rational and capable of intellectual interpretation. It is also equally true that every generation must give a reason for the faith it holds. But it is an overdone principle of particularity which monopolizes faith and belief, and incarnates them in theological formulas. Some of the most outrageous cruelties of the other generations have originated in the theological insistence of a letter, a word or a phrase. Religion has withered, dried up and almost blown away more than once because of the rigorous insistencies of Professor Dry-as-Dust! One needs only to recall his personal memories of the great war to reassure himself how a great belief and faith can function for the comfort and help of belligerent spirits in areas at a wide remove from theological propriety or intellectual accuracy. In fact it must be conceded that the temper of our age is not theological, and that agreement in philosophical and theological statement is far from being the *sine qua non* of a genuine and efficient ministry of Christian citizenship. Nor is ecclesiastical conformity in a more favorable position in this regard.

The one hundred and sixty denominations in American Christianity are believed by a growing company of discerning spirits to be one of the heaviest handicaps in the modern effort to permeate the world with the spirit of the Christ. Whatever may be said of the urgencies of the past which inspired their initiation, the greater urgency of the present recognizes

*From the Russell Lecture at Tufts College, Nov. 12, 1922.

in them no giant swing for the Christian athlete today. Nothing is more pathetic in our recent history than the inability of the Christian Church to speak a clear, united, commanding word of authority and inspiration in presence of the most drastic debacle the world has ever known, unless it be the patent inefficiencies in what we call the "reconstruction" period!

Whether the fact is recognized or not, denominationalism is dynamited: the principle of separateness is challenged by the great principle of unity, and, though with painful step and slow, still moves in dignity and determination to its destined realization.

One is tempted to quote the most recent expression of this fact in the light, humorous, but "piercing the joints of the armor" style of Mr. Lincoln's rhyme upon "Wasted Energy" regarding the ecclesiastical situation of the rural town of Pokus:

Now the Pokus population is 900 more or less,
Which in one big congregation would be quite a church I guess,
And do lots o' good, I reckon: but you see it couldn't be—
Since one's tweedledum was different from the other's tweedledee.
So the Baptists they were Baptists, though the church is swamped in debt,
And the Orthodox is rigid, though expenses can't be met,
And the twenty Presbyterians'll be Calvinists or bust,
For South Pogus is religious, as I said along at fust.

I thought I'd read that Jesus came to do the whole world good,
Came to bind the Jew and Gentile in a loving brotherhood,
But it seems that I'm mistaken and haven't read it right,
And the text of "Love your neighbor" must be somewhere written "Fight."
But I want to tell you, church folks, and to put it to you strong,
While you're fighting, old Nick's fellows pull together right along,
So you better stop your squabbling, be united if you can,
For the Pokus way of doing ain't no use to God or man.

I—The Christian Belief and Faith

Materialism in all the unchaste variety of its expression, from jazz and ragtime to lordly pleasure palace houses; with autos which make the chariots of yesterday look like wheelbarrows; from cads and flappers to grandfathers and grandmothers jostling each other in the vain attempt at rejuvenation by means of beauty parlors and potations from the waters of the fountain of perpetual youth—they are trying to secure it now by the appropriation of monkey glands; from chasing business by day and so-called recreation by night; by exchanging the great books of the world which feed the mind, for the little ones which sell by the 100,000 copies, leaving the soul dry, parched, arid, and too often the spirit drugged with the sensual; the materialism of the present day is as impotent to deliver peace, joy, satisfaction to a live soul as in the old Roman days.

Stout was its arm, each thew and bone
Seemed puissant and alive,
But ah! its heart, its heart was stone
And so it could not thrive!

On that old Roman world
Disgust and secret loathing fell,
Deep weariness and selfish lust
Made human life a hell.

There is no substitute for character, for the life, in Phillips Brooks' trenchant expression, "which has been lifted up and lighted at the life of God and henceforth burns with Him." And the noblest type of character this world knows is that which is beaten out of the ore of love and of service which are mined in the universal heart of Jesus, and on the belief and faith which in their regal expression become the mighty hopes which make us men.

II—The Good Citizen and His Country

The good citizen and the good man both require not alone the possession of character, inspired by the noblest principle, but also the impulse and the insight of the investment of it. Nations are established not alone by political ideals, or by economic or commercial supremacies. What is called national success sometimes means a countenance of grave and menacing seriousness. Mr. J. W. Barrie in a recent address to the students of St. Andrews warns them against too prostrate adulation of success, which he declares has become "a somewhat odious onion nowadays, chiefly because we so often give the name to the wrong thing." He also is responsible for the homely exortation, "Hanker not too much for worldly prosperity, that corpulent cigar! If you became a millionaire you would probably go swimming round for more like a diseased goldfish."

Every community has needs other than those of the legislature, the emporium or the police station. These needs can be satisfied only by the attention and devotion of those citizens who are ambitious for the supremacy of the best things. Thus the fathers out of a Christian impulse founded colleges, that learning might not perish from the land. The hospitals, art galleries, public concerts, and all sorts of municipal developments, descry their origin in the spirit of service of the common life. It is needless to ask the type of citizenship which makes the gifts, rouses the public opinion, stays by—Oh, God bless the "stay-bys"—and with long continuing fidelity at last brings to pass a civic elevation!

Out of a hundred crowding illustrations let us take one—a *race* situation. Everybody knows that the negro came to this country not by his own initiative or invitation; that his errand here had not intentional interest in his elevation; that he was in fact a quarry slave scourged to his dungeon; that he was simply a commodity in the interest of a needy labor market; that the interest of his master in him ended in his economic value in dollars and in his workable value as a "hand." Christian people owned him and were potent illustrations of eyes which saw not and ears which heard not. Gradually something besides a mere labor value was by the few descried in this horribly abused race. Now and then a defender appeared, like Garrison with his famous dictum, "I will not apologize: I will not explain; I will not retreat an inch and I will be heard." Then the roused conscience of the nation gave the negro freedom, with permission at his own charges to make the best he could of himself and of the situation.

Immediately he began to utilize powers which till now had found no chance for expression. He became a traveler and established himself in groups in cities far removed from his original habitat; he

accumulated money, he learned trades, he acquired intelligence through schools, and self-respect through personal adventure, no department of great variety of opportunity escaped him. From being a farmer, he became a mechanic, a merchant, he aspired to the professional life and essayed the role of an editor, a lawyer, a physician and a poet. There are 100 volumes of negro poetry in America to-day.

In his country's defensive warfare he became a soldier, was wounded, killed, and decorated, like his white brother. "In the late war he bought $225,000,000 dollars worth of liberty bonds, gave $2,000,000 for relief work, went over seas, was cited for bravery, was awarded the *croix de guerre*." Herein is only the merest suggestion of the distance he has traveled from his original status.

"I look back," says the late Marse Henry, "and I see him, not as a squalid serf, picturesque in his rags, or as we behold him on the minstrel stage, the clown in the pageant making merry with cap and bell, but as an image of impending sorrow crouched beneath the roof tree, God's shadow upon the dial of American progress, whose cabalistic figures the wisest have not been able to read."

To-day, one-tenth of the American population, he has earned its right to the liberty, freedom and equality which are professionally afforded beneath the stars and stripes if for no other reason than this, that never in history is there record of a race which, so handicapped, has in so short a time made so colossal an advance. And why? Because his own simple grip on the Christian belief and faith has been both his rod and his staff, and because he has had the fellowship, sympathy, guidance and comfort, of exceptional good men and citizens who in his higher interests have "toiled terribly."

It will not for a moment be affirmed that his rise has been due to the cupidity, selfishness and greed which loaded him upon the slave ship and brought him hither, nor that his advance is predominantly due to well wishers in his own land.

Now notice the sequence: His freedom is not yet achieved, his citizenship allowed. But he has conquered in this, that he has shown such capability, character, loyalty, that in his own Southland organizations are springing up rapidly in the interest of inter-racial understanding. There are to-day eight hundred of them, where selected Southern white folk and selected colored folk meet in common to reveal to each other their common humanity, declare to each other their common aspirations and challenge each other with their common duties! Who are these white folks? They are representative Southern men and women whose eyes have been opened by the Christian belief and faith, and whose purposes are whetted by the sense that new occasions teach new duties and, also, by the conviction quoted from a statement of such a company in Atlanta, Ga., as follows: "We do not believe there is any one statement which we may make, or any one act which we may perform, which will solve all the supremely difficult and delicate problems that face us, *but* we are confident that by conferences conducted by leaders of both races coming together in the spirit of Jesus Christ, there will be an atmosphere of mutual confidence and wisdom out of which shall come plans and enterprises for the righting of wrongs and the creation of fair and just opportunities for even the least of our brethren."

You may read of the revival of Ku Klux and shiver! Read about the eight hundred societies in thirteen states of the South for inter-racial fellowship, understanding, respect and help, and shout! It is the latest and most signal declaration of the importance of Christian belief and faith in the making of a good citizen and a good man.

III—The Good Citizen and His World

The spirit of God is not bound: when once it is accepted, the sky line of its recognition and influence can not be made coincident with the boundaries of any country. Perhaps this is the greatest lesson the school of modern life has to teach.

> Say not it matters not to me,
> My brother's weal is his behoof,
> For in this wondrous human web,
> If your life's warp, his life is woof.
> Woven together are the strands
> And you and he are in one loom,
> For good or bad, for glad or sad,
> And you must share a common doom.

It is for this reason that Mr. Vanderlip in his book "What Happened to Europe," exclaims over and over again, "If only America can understand."

It is with the same thought in mind that the late Viscount Bryce diplomatically wrote in his book upon International Relations, "I have ventured to speak freely to you of the existing conditions in Europe because they do not seem to have come truly and fully to the knowledge of most of those who are fortunate enough to dwell on this side of the Atlantic, and I have so spoken because it has become necessary that you should realize, as we do in Europe, that it is only by joint action of the states which lead the world that the dangers which threaten civilization can be met."

This is no rhetorical flourish, no flowery peroration of a brilliant and scintillating campaign speech—these are deliberate, carefully weighed sentiments and conclusions of one of the noblest British friends America ever has had, who believes in our ideals, who bids us hope for our future, but who sees the peril of our detachment from the need of the old world, and the smug confidence of our unintelligence, not to say our downright ignorance. "A care for our own prosperity is not only best for America, but for the world," is the recent frank statement by a national leader of his doctrine of "aloofness." A wickedly comfortable, and thoroughly contemptible utterance, revealing in high places a limitation of vision and of the sense of responsibility, not to say comradeship, the major strain of which is decidedly off the key from the statesmanship of Bryce.

Said the mayor of one of the very greatest cities in America: "My doctrine is America for the Americans, let the rest of the world do what it will."

Professor Jenks of Columbia, the brilliant economist, just home from a long scientific but Christian study (for he is a loyal disciple), declares his impression that there are signs that the recessional of Europe has

reached its limit and that very slowly reconstruction will afford its remedial and healing lotions. May heaven speed the day, but even the distant approach of such a devoutly to be wished consummation will but refine the urgency of the need of new appreciations in America of the scope of her Christian belief and faith, and of new consecrations to the task, majestic, gigantic, but by no means impossible, for her acceptance of which the old world looks with most intense eagerness, and with most pathetic desire. It means not a lesser, but a larger love for one's country, a new career for the fundamental principles of the Gospel, a new consecration of citizenship, and a new expression of personal devotion. It means a new heaven and a new earth wherein dwelleth righteousness.

A modern British poet has caught the idea and given it haunting expression.

I vow to thee, my country, all earthly things above,
Entire, and whole and perfect, the service of my love.
The love that asks no questions, the love that stands the test.
That lays upon the altar the dearest and the best.
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country I've heard of long ago,
Most dear to those that love her, most great to those that know.
We may not count her armies: we may not see her King,
Her fortress is a faithful heart, her pride is suffering.
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths are peace.

"Before the High God Not For Sale"*

DR. WISE based his address upon a term first used some months ago in what he called the noble utterance of the Rev. Harry Emerson Fosdick before the First Presbyterian Church of New York on "Progressive Christianity." Dr. Fosdick had dealt with the attempt on the part of the Employers' Association of Pittsburgh to silence those responsible for the Interchurch Report on the Steel Strike and its causes. Dr. Fosdick spoke truly and mightily for the great majority of the Churches of America in saying of the Church, "I am speaking for multitudes of my brethren when I say, 'Before the High God not for Sale.' "

Months of residence during the past summer in Europe enabled one to note how terribly the churches of Europe had fallen as a result of the World War and its sequelae. "Nowhere," said Dr. Wise, "did I find that the Church, any Church, whether Roman or Protestant or Jewish, was undertaking the great ministry of reconciliation. No one in the lands of guilt more impenitent than the leaders of the Church organizations. The Church has sold itself to the powers and principalities of the world. The Church has ceased to be the Church of God or of man, but is rather become one of the organized institutions of the State, sharing its limitations and its faults and without even a modicum of the State's freedom and power. Europe will not be healed until after there shall have been written over the doorway of Cathedral and Church and Synagogue, 'Before the High God Not for Sale, to the Powers of earth and ambition and passion and hatred and destruction.' "

The major part of Dr. Wise's address he devoted to the Buckner case, the case of an honorable, high-minded, revered teacher of the Methodist Episcopal Church, the Rev. J. D. M. Buckner, of Aurora, Nebraska, who has recently been retired by a Conference of his Church, technically, nominally, and possibly with entire legality, on the ground of advancing years, but actually taken away from his flourishing and loyal church and placed on the retired list in order to silence and to stifle an unafraid truth-seeker and truth-speaker.

"Into the technicalities of the retirement of this fine figure from the active ministry in the Nebraskan church which he had greatly served, I have neither the desire nor the competence to enter. But upon me as a minister of religion lies the inescapable duty of dealing with the larger aspects of the problem as it affects every Church, including my own.

"Whatever be the circumstances that lie in the background of the case, the Church organization in Nebraska has made a most grievous blunder in proclaiming that its method with the truth-seeker is to retire in order to stifle rather than to welcome and honor him. The matter becomes still more rather than less serious when the explanation is offered that the distinguished position of Mr. Buckner's son at the Bar and in the life of New York accounts for the case having aroused nation-wide interest. This is only another way of admitting the grim fact that truth-seekers such as Mr. Buckner may in many of the smaller church communities of the country be suppressed and crushed, if they dare put their loyalty to truth as God gives it to them to see the truth above the expediencies of church conventions and above the dictates of self-preservation.

"The tragic thing from the viewpoint of the Church is not that the Rev. Mr. Buckner believed what many other men in the Christian ministry do not believe, but that he has been punished because he persisted in sharing his beliefs with those to whom he was called upon to minister in spirit and in truth. Not for the sake of truth, not in the interest of the unassailable integrity of that which lies at the heart of the Bible, Old or New, but in the interest of the imagined necessities of a church organization has this brave being, whom no uncharitableness of church council can shake from the sweet simplicity and high charity of his soul, been sent into the wilderness that he may no longer be free to assail 'the faith of the saints.' Once again, alas, not for the first time, has a great Church in Christendom, with a noble tradition of freedom, placed itself on the side of intimidation instead of resting its faith upon that truth, the unchallenged right to seek which can alone make men free.

"I would not convey the impression that the Methodist Church alone is at fault herein. Heresy-hunting is no more popular in the Methodist Church

*Abstract of an address delivered by Rabbi Stephen S. Wise before the Free Synagogue, at Carnegie Hall, Sunday morning, Nov. 19, 1922.

than in other Churches of Christendom, or than it would be in the Synagogue, if the heresy-hunters had the power as they have the will to banish and even to destroy the heretic. It is no graver sin against the holy spirit of the Church Universal to withhold help from the Young Women's Christian Association of Pittsburgh on the part of the Employers' Association of that city because of the Interchurch Steel Strike Report than to deny Mr. Buckner either the right to go forward along the highway of truth's quest or to have a hearing before being condemned and relegated to the wilderness. They who condemned Mr. Buckner should at least have had the courage of their intolerance, should have been ready to pit their minds against this simple, humble truth-seeker before a justly constituted tribunal of the Church. It were sorry enough for any Church to condemn Mr. Buckner because he has re-uttered the very fundamentals of the Higher Criticism of the Bible, which is only another way of saying that God reveals Himself forever and not that God revealed Himself once upon a time. But it is an infinitely sorrier thing to cast this man away as unclean, even though it be sought to ease his wound with the bandage of a retiring allowance, without having given him the right to a hearing before a company of his peers within the ministry of his Church.

"I tremble at the thought of younger, weaker men in the ministry, who, because of the Buckner case, unless it be settled aright, as pray God it yet shall be, will be tempted to think and to speak obliquely as some bishops are fabled to move obliquely off and on the chess-board. I tremble to think that a great Church has stooped to the littleness of suppression not only of truth but of him who dares to seek and to speak it.

" 'Before the High God Not for Sale'—one unconquerable minister of God in a remote hamlet of the nation has proclaimed touching his own soul and his soul's Church. Fosdick, one of the radiant teachers and leaders of youth in our time, has borne the same testimony touching the charge delivered to him as a minister of religion. Would that men, above all the younger men in the ministry, might know, as Fosdick in exalted place and Buckner in lowlier station have come to know, the joy of truth-seeking, the glory of truth-speaking, the beatitude of truth-living."

Some Black Marks Against Massachusetts

Dorothy Hall

A FEW weeks ago Bishop Lawrence, speaking to an audience which packed Trinity Church and included hundreds of clergymen of all faiths, in a sermon consecrating a man to be Bishop of a great Church in Massachusetts, said that as he watched our antiquated system of correction in jails, whereby children and women are cut off from opportunities which they ought to have, as he heard the deep sighing of the prisoners rise up before him, he could only ask bitterly: "How long is this Commonwealth to stand still in her prison system? When will that dungeon fit only for the Middle Ages, the State Prison, be razed, and the men who are the wreckage of society, the Church's wreckage (God forgive us), be given a house not of despair but of hope?"

It is not surprising that the Bishop spoke in such feeling terms when we are told flatly by a State Senate Committee of Investigation that the "Charlestown State Prison is regarded by many as one of the worst prisons for the incarceration of felons in the United States," and are further assured that "no human being is bad enough to deserve confinement in such a place or dangerous enough to need it." And this prison is in the state which was the home of the Pilgrim Fathers and of so many dauntless men who fought for freedom and fairness in the hard-won battles of the Revolution and the Civil War. The tradition of a square deal which was handed down by these brave fighters is being contradicted and denied by the present citizens of Massachusetts every hour that they allow a number of their fellow men to be shut up in that gruesome place.

It is so completely the Bastile type of prison that little if any reform is possible within its walls. The cells, in which, owing to lack of facilities for exercise and recreation, the men are confined on an average of sixteen hours out of twenty-four, lack proper light, ventilation and sanitary accommodations, and as it is the State Prison, an institution to which no one is committed for less than two and one-half years, the average term is fully long enough to "permit of the physical deterioration of prisoners under unhealthful conditions." Incarceration in the Massachusetts State Prison is not only punishment, a purpose in itself contrary to the theories of present day penology, but it is, according to the committee, "cruel and unusual punishment." The hospital has no sanitary equipment; as there is no dining-room the inmates must receive their food through a wicket and eat it in their cells; half an acre of ground, from which air and sunlight are cut off to a great extent by shops and cell blocks, is the limit of the recreation area.

The disgrace of the Charlestown State Prison is not the only black mark against the Commonwealth of Massachusetts. The Reformatory at Concord is so lacking in facilities for classifications and individual treatment that the prisoners ranging in age from fourteen to forty years are thrown together indiscriminately in the shops and in the dining-room. The Reformatory for Women at Sherborn has to answer on the same count. The buildings, which "were out of date for reformatory purposes at the time they were constructed," preclude by their arrangement any possibility of the grouping of inmates according to age, degree of offense and mentality. Girls serving their first term are thrown in constant contact with the old offenders, the feeble-minded and the diseased.

Of the twenty-one county jails and houses of correction all this and worse is true. These institutions are without unified control, being in the hands of the separate county officials, who are seldom qualified for their positions either in education, training or experience. Classification and segregation, the basic requirement for any intelligent handling of the in-

mates, are practically non-existent in these institutions. Opportunity for exercise is scant and the food is wretched. There is almost a complete lack of wholesome and steady employment, so that prisoners spend most of their time in idleness; only 147 inmates of County Institutions out of 1,088 were engaged in industries in 1920. And to make matters worse, practically no attempt is made at education, the belief firmly held by most county officials being that the house of correction is for the purpose of punishment alone. Says the Commission of Investigation, "To keep a man for the length of his sentence in a condition of cold storage, with no attempt made to turn all the intelligence he has towards self-support, is unreasonable and undemocratic; unfair to the offender, and ineffective as a means of protecting the public by reducing the chance of his further depredations," and concludes that "under the conditions existing in our county jails, six months to two and one-half years spent there as a punishment can only have a degrading influence in the life of the misdemeanant, and he is restored to society without any help along constructive lines having been extended to him."

These are the conditions the prison population of Massachusetts has to face. Notwithstanding the results of the investigation of the houses of correction there has been no noticeable improvement, and although it has been widely admitted for years that the Charlestown prison is a disgrace, it is still standing. Massachusetts, one-time leader in the penological work of the country, now lags far behind the neighboring states and those of the Middle West. A great proportion of her prisoners are worse off physically, mentally and morally at the end of their terms than they are at the beginning. From a merely economical point of view these men and women had better be left alone to go their moderately evil way than to have time and money and attention spent upon them to the end that they may be returned to the community more proficient in crime and even less fit for a struggle which is sure to be a difficult one. The community has gained nothing by the punishment of these lawbreakers, and has lost much through the deterioration of a number of human beings. The citizens of Massachusetts surely ought to be able to see the utter wastefulness of this policy. It is perfectly possible to make of correctional institutions effective repair shops where the delicate human machinery which has been badly constructed and roughly handled can be mended and strengthened for some degree of usefulness. Such a plan is less difficult and dangerous than the one we are now pursuing. It is certainly a nobler one.

Let the well-fed, prosperous, law-abiding citizens of Massachusetts bear in mind that "criminals are for the most part just themselves in other conditions," and remember the Golden Rule.

Vest Pocket Lay Sermons

IV Beauty

Agricola

NO one has ever been able to give a satisfactory definition of beauty. Many attempts have been made with more or less success, but the elusive thing called beauty evades definition and defies exact analysis. Like many of the finest things in life, it is felt rather than logically apprehended. We know it exists, but when we try to subject it to the tests of reason or definition it flits away and is gone. No one has ever explained why a sunset appeals to us so powerfully, or why the wistful look of a flower fills us with delight or sadness. Beauty beckons to us from a thousand things, a forest scene, a beautiful face, a mountain, the ocean, the starry night. More subtle still is the thrill that is awakened in us by a great thought or a beautiful sentiment. We seek beauty, we love it, we follow after it through all our lives. Yet it lives in mystery, and signals to our souls like the distant Angelus, from the fields of nature and thought and emotion that surround us.

Keats said that "beauty is its own excuse for being." There are prosaic, practical people who see no value in beauty. They think it is a mere decoration in life, and are opposed to spending any money to secure it. Why paint a picture, or build a cathedral, or compose a symphony? They serve only to amuse and do not add a cent to the wealth of the world. The artists would better be engaged in some gainful occupation. Men have always refused to subscribe to such a doctrine. In all ages they have pursued beauty as a thing greatly to be desired. They have toiled for it, risked their lives for it, spent countless fortunes in its pursuit. It has been for them the object of an undying devotion.

And what a long and wonderful array of beauteous shapes of man's device rises before us, sails of Tyrian purple, the cedared ceiling of Solomon's temple, snowy Pentelic marble on the Acropolis, proud triremes of Roman power, shawls of Persia, Florentine cameos, and Ghiberti doors, the facade at Rheims, the stained windows of Sainte-Chapelle, delicate laces from Brussels, violins from Cremona, sonnets by Shakespeare. In a thousand ways man has embodied beauty in material creations. He has made use of the laws of proportion, of harmony, of shape, of emotion, of structure, to call forth our sense of the beautiful.

That beauty has a practical value can easily be proved. Only we must change somewhat the former definition of the term practical. To produce houses, machines, factories, has always been regarded as justifying toil and sacrifice. It is also worth while to paint a picture, mold a delicate vase, carve a figure from ivory, chisel marble, fashion bronze, erect a noble building, write a poem, or create harmony from a multitude of sounds. The human soul is fed on these as the body is on physical food. The heights of aspiration, the deepest depths of feeling, respond to these as the strings of the violin to the skilful player. Those who believe only in the practical make man out an animal, whereas in truth he is a god in the making. He has his physical life in material things, his real life in the things of the spirit. Hopeless would be human life if its activities were confined to a mere physical

existence and the efforts necessary to provide for purely material wants.

There is a realm of moral as well as artistic beauty. There are beautiful acts as well as statues; beautiful thoughts no less than beautiful sounds. When a boy plunges into the surf and at the risk of his life saves that of his companion, we feel the moral grandeur of his action and are uplifted by it. He who dies for his fellow men, whether on the battle-field or in lowly but loyal service, is a hero whose life and death enrich the world, just as truly as did the early Christian martyrs whose sufferings in the Colloseum glorified their new faith. It is beautiful so to carve a piece of marble that all future generations will stand in admiration. It is far more beautiful to cultivate virtues that will lift a human soul above material things and make it an incarnation of the divine.

* * *

THE SUNBURST STORY

Charles A. Alden

IT was a wonderful story that the Rev. Hannah Jewett Powell told in the Columbus pulpit, Sunday morning, Oct. 22, of the work that our denomination is doing in the mountain regions of North Carolina, and of how splendidly our brothers and sisters there are responding. We can repeat here only part of the story and give no conception of the glowing, winsome personality that made the telling more wonderful yet. We all fell in love with "Miss Hannah" and hope she will come to us again, some day.

Historical: Universalism first came over the mountains, into the Pigeon River valley, seventy-five or more years ago. It fell into the heart of James Anderson Inman, a young mountaineer of the finest English stock, who, by a route that reads like a fairy tale, became the Rev. J. A. Inman, a regularly ordained preacher of the Universalist Church. He sowed the seed of faith, often in persecution and tribulation, built Inman's Chapel as a gift to the denomination, and passed on, leaving his prophet-like vision of greater things to come in the hearts of his descendants.

Geographical: Inman's Chapel is in the heart of the Blue Ridge Mountains, thirty miles southwest of Asheville, N. C., three thousand feet above the level of the sea. The narrow but fertile valley is "beautiful beyond compare;" the climate is temperate with a southern sun and the indescribable atmosphere of high altitudes. Agriculture is capable of great extension here, as the co-operative farming movement of other parts of the great and progressive state of North Carolina finds its way to this mountain valley, as to others of the state.

Industrial: The chief industry of this section is lumbering. The younger men, nearly all, work in the mills. Hours are long, wages low, there is no workmen's compensation law; families are large. The strike threw a lot of men out of employment, but the men are cheerful, independent, and self-supporting as far as possible. They need leaders to stimulate them to more farming by example, as well as word.

Social: The social life is extremely meager. The young people suffer from want of wholesome social expression and so fall into many perversions of the natural and truly beautiful gregarious instincts. Inman's Chapel is trying to serve the community. It hopes, in a simple way, to become a real community center. During the coming winter, with what help can be secured (like an acetylene gas lantern), the chapel will be used on week-day evenings for proper recreation and education through the eye as well as ear.

Religious: Our people of the mountains are really mystics in religion, like all people of isolation, and they have yet fully to see that the religion of the Master concerns itself with all the affairs of every-day life. Inman's Chapel maintains under Universalist auspices: (*a*) regular preaching services with good audiences; (*b*) a fine Sunday school of fifty members; (*c*) this summer (1922) and to be continued next, a day kindergarten (see report in the *Universalist Leader*, issue of Oct. 21) which was of much value and attracted much attention in the country round about; (*d*) much visitation in the homes, over trails and foot-bridges, up creeks and over mountains, in seeing the sick and the shut-in and the old, as well as the well, by "our preacher" as she is almost universally called, and who will get much further afield with the coming of the horse, which is "now in the bank." The field is capable of indefinite expansion with time and workers and an increasing joy to all who serve in it. These people have been too long left alone by Christian forces, but they are of finest American stock, eager and grateful for help in helping themselves. They co-operate wonderfully. This first mountain work of the Universalist Church under direct care of the W. N. M. A. is a bright spot in our comprehensive program of a *World Church for World Service.*

* * *

MR. LATHAM ON THE TURK

Fair Play, Mr. Editor, and More of the Golden Rule

Dear Mr. Editor:

I have just read the *Leader* of Nov. 25, and am constrained to write you that I most sincerely protest against any religious journal appealing to race prejudice as you do in your editorial against the Turks. If you will take the trouble to publish the truth you will tell your readers about the doings of Christian Greeks, French and English against the Turks, and show your readers that so far as rape, pillage and murder are concerned the Christians are far more thorough and cruel than the Turk and more "bloodthirsty" than he. My reasons for this statement are in this public letter which I inclose with my protest against your unchristian propaganda against a people who are temperate without any Anti-Saloon League or an Eighteenth Amendment, and who know not the meaning of "boot-legging" and "speak easies." Surely we who proclaim God's Fatherhood and Man's Brotherhood as our religion ought not to print any falsehoods about any race or people. So I say: Fair Play, Mr. Editor, Fair Play!

Yours truly,

H. E. Latham.

P. S. Lieutenant Emile Perry is well known here and much honored by all for his sterling character.

North Attleboro, Mass., Nov. 25.

With this letter of Mr. Latham there is enclosed one from Lieutenant Emile Perry, of the U. S. Marines, describing a visit to Smyrna and the surrounding region as a guest of Nureddin Pasha, the Turkish Military Governor of Smyrna. What Mr. Perry says every fair observer admits: "I became convinced that the Turks are not the only people who know how to commit atrocities. The Greeks did things up there that should make all Greeks blush and hang their heads whenever they hear talk of this Smyrna disaster." Lieutenant Perry's letter is a frank, manly, honest appeal to Americans not to make saints out of all the Greeks and ogres out of all the Turks. He says that the Turk is not half bad when you come to know him. This is not unlike what the *Leader* said editorially Oct. 14: "The principles of the best Turks are the principles of Christ. The principles of the worst Greeks are not."

Just now, however, it is the Turk who has the sword in hand, and our appeal is that we unite to stop him. When it is the Greek again, or the Bulgarian, or the Red Army of Russia, or the French or Germans, or people closer home, it will be precisely the same. The moral sense of mankind cries out against the butchery of the weak by the strong. Every Christian man and woman must try to stop it at any cost to himself.

With Mr. Latham's appeal to get the exact facts, and with his inference that facts are often garbled, distorted, and seen out of proportion, we sympathize fully. We doubt if he himself thinks that "so far as rape, pillage and murder are concerned, the Christians are far more thorough and cruel than the Turk and more bloodthirsty than he!" There is small choice in butchers, whether they call themselves Christian or Mohammedan.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Purifying Plant

NOW there came to me an Engraved Invitation, paid for by the money of the Tax-payers, and saying unto me and unto many others: The Honour of thy Presence, with Ladies, is desired at the Formal Opening of the Purifying Plant which the City hath Erected. And behold, it is the Greatest and Most Modern and Most Wonderful in the World.

Wherefore we went, I and Keturah, and behold, it was more wonderful than that had promised that it would be.

And there were many Noted Men and Women there, and they served us Refreshments, and gave us unto each Lady a Rose and for all of it did the Tax Payers pay. But I chided no one for this. If they wasted no more money than that, they be welcome to my share of it.

Now one of the Engineers took me and Keturah, and showed unto us the Whole Works.

And first, the Vile and Filthy Water that cometh from the Sewer is pumped up, and made to run through a Grating, where men stand with Rakes, and remove all Large Objects, Cats and Dogs and such like. And then the water is made to pass over large sloping wheels, with Corrugated Bottoms, which catch the Gravel, and remove it with Brushes. And then the water floweth through a series of Canals, that go forth and turn back, and go and come again, and all the time Air is being pumped through the water from below. And there be other Tanks and Canals, into some of which no Air is pumped. For the method is that of the Kilkenny Cats, that fight each other. Even so is it with the Bacteria, which they call Bugs. For there be some that are more easily killed when no air and light is given, but mostly they be given air and light, and plenty of it, and one kind of Bug doth fight another kind of Bug until they all be destroyed.

And whereas, aforetime, all this Poison and all these Bugs did flow into the River, making it ever more vile, now is the water Pure that floweth into the river, yea, purer than the River itself.

But this I noticed, that at one stage, they did pump back, into the tanks that were to be purified, some of the Sludge that had been taken out of the tank below. And I marveled, and I inquired, saying, Wherefore when thou hast wrought so hard to get rid of this stuff, dost thou pump it back?

Now the answer which they gave unto me was in Scientifick Terms, but this is what I understood it to mean. There is a certain Balance of Nature, and it goeth down even into the region of Bacteria. And it were desirable to keep this Balance all the way down, and to eliminate one kind of Bugs just as fast as every other kind. But in certain stages of their work, they succeed too well. They Kill off so many Bugs of one kind, they have to pump back some Bugs of that sort to eat up the Bugs of the other sort. Therefore, do they pump some of the worst of their Sludge back into the Purifying Tank and add more vileness as a part of the process of Purification.

Now I have seen the same method in Politicks, and in various other spheres of life, and I wonder if it must always be so; or whether the time might come when methods of Reform would have such Equilibrium and Efficiency that the process of Bug-Destruction could be trusted to carry itself out to a Finish, with righteous men furnishing Light and Air. For at present we have to pump back too many Bugs that we hoped we had eliminated, and still the process of Purification goeth limping.

* * *

DEATH OF THE REV. A. L. RICE

The Rev. Augustus Luther Rice died at the home of his brother, the Rev. Frank S. Rice, of Saugus, Mass., Nov. 18, 1922.

Mr. Rice was a son of Rev. Luther Rice, and was born at Ellisburg, N. J., in 1849. He was educated in the grammar school and high school of Watertown, N. Y., and graduated from the St. Lawrence Theological School at Canton, N. Y. His first pastorate was in the Universalist church at Nunda, N. Y. Other pastorates were in Peru and Mason, Ohio, South Newmarket and Freeport, Me.

He was married in 1873 to Hattie A. Wilson of Natural Bridge, N. Y., who survives him. He had a son, Ernest W. of Amesbury, Mass., and a daughter, Mrs. Willard H. Barnes of Binghamton, N. Y., both still living. He is also survived by four brothers—the Rev. Frank S. Rice of Saugus, Mass., Fred A. Rice of Portland, Oregon, the Rev. Clarence E. Rice of Washington, D. C., and Charles O. Rice of Amesbury, Mass.—and a sister, Mrs. Wallace Russell of New Hartford, N. Y.

Mr. Rice had been in feeble health for the last few years, living with his son in Amesbury, where he is buried. He passed away peacefully, sustained to the end by a perfect faith.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

MY CREED

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

Anonymous.

THE TEA-PARTY SWING

"ELSIE! ELSIE!" called her mother.

Elsie was giving her two dolls a music lesson on the veranda, but she put down her music book at once and ran in to her mother, who was standing on the step-ladder in the living room hanging curtains.

"I wish you would hold the lower edge of this curtain just even with the window sill," said her mother. "I want to find out how much I must lengthen it by piecing."

Elsie did as she was asked, but she said, "I thought you said you were going to have new curtains, mother."

"So I did, but it cost so much more to buy the house than we expected that I am going to do the best I can with what I have."

When Elsie got through holding the curtain she went out to the side lot, where her father was preparing to build a garage. "Why, daddy, I thought you were going to put it farther back. You said people couldn't see so well along the street when the garages were out near the sidewalk."

"So I did, daughter," replied father, "but I didn't expect at that time to get a rocky lot. It would cost hundreds of dollars to blast through all that stone to reach the rear of the lot, and so I must be contented with setting the garage just behind the line of that ornamental tree. I am doing the best I can with what I have, don't you see?"

"Yes, sir, I see," said Elsie.

Then she recollected that Theodora and Janice, her two dolls, were waiting all this time for their music lesson. "You poor dears," she said, tucking one under each arm, "you must have a treat to pay for my neglect. But what shall it be?"

She sat down on the steps to think about it. Although she had been in this new house only about a week, she had already made up her mind that she had never before seen a back yard that offered so little chance for having fun. There was a high board fence round it and a cherry tree and a pear tree in two of the corners. The rest was merely a plot of grass, flower borders and vegetables. At the house where Elsie had always lived before, there had been many trees, an orchard and a lane, with always at least a calf and a pet hen to play with.

"If there were only a big tree, I would make a swing and swing you, Theodora and Janice, but fruit trees must not be used for swings; and anyway the limbs of these trees are mere switches—"

Suddenly Elsie noticed an opening in the high board fence and thought of something. She ran to the basement, got one of the short ropes that had been removed from a packing case and began to tie the ends round the rail at the top of the gap in the fence, to which the lost boards had once been nailed.

"Why, what are you doing?" asked her mother from a window.

"Making a swing," said Elsie. "I'm doing the best I can with what I have, don't you see, like you and daddy."

"See that child!" exclaimed mother to father, who had come in for the hammer.

That night there began a sound of sawing in the basement. But Elsie did not hear it, for she always went to bed very early and so was asleep. But on the morning of her birthday her mother called her to hurry and dress and go to see what was in the back yard. Elsie was so surprised that she could hardly speak when she saw a two-seated swing standing on the grassplot—the kind of swing that does not have to hang from a tree.

"It's just like those they have in the parks. It's painted; and the big tree in Mr. Miller's yard shades it; and it's big enough inside for a little tea party with a table!" she cried when she had found her breath.

That afternoon she held her first party in the swing. "You are invited to-day," she told Theodora and Janice, propping them against a cushion. "But next time I am to have little girls. Now, Theo and Jane," she solemnly warned them, "I don't wish ever to hear you complain again. Mother says her curtains never looked so well as they do this time, when she had to study how to make them fit; and daddy never thought before of planting hollyhocks like a flower screen all about a garage. And I never in my whole past life dreamed of such a thing as a tea-party swing!

"It's very strange, but it seems that when you don't have much, and make the most of it, it somehow turns out to be more than if you have a lot and make little of it. Do you understand?"—*L. Dean-Hatch, in Youth's Companion.*

* * *

Housework is announced as a cure for neurasthenia. We have always suspected that our cook was really a duchess taking a rest cure.—*London Opinion.*

Poems Which May Be Helpful in Arranging Christmas Entertainments

CHRISTMAS BELLS

There are sounds in the sky when the year grows old,
And the winds of winter blow,
When night and the moon are clear and cold,
And the stars shine on the snow,
Or wild is the blast and the bitter sleet
That beats on the window-pane;
But blest on the frosty hills are the feet
Of the Christmas time again!
Chiming sweet when the night wind swells,
Blest is the sound of the Christmas bells!

The years have fled like the leaves on the gale
Since the morn of the Miracle-Birth,
Have widened the fame of the marvelous tale
Till the tidings have filled the earth!
And so in the climes of the icy North,
And the lands of the cane and the palm,
By the Alpine cotter's blazing hearth,
And in tropic belts of calm,
Men list to-night the welcome swells,
Sweet and clear, of Christmas bells!

They are ringing to-night through the Norway firs,
And across the Swedish fells,
And the Cuban palm-tree dreamily stirs
To the sound of the Christmas bells!
They ring where the Indian Ganges rolls
Its floods through the rice-field wide;
They swell the far hymns of the Lapps and Poles
To the praise of the Crucified.
Sweeter than tones of the ocean's shells
Mingle the chimes of the Christmas bells!

The years come not back that have circled away
With the past of the Eastern land,
When he plucked the corn on the Sabbath day
And healed the withered hand;
But the bells shall join in a joyous chime
For the One who walked the sea,
And ring again for the better time
Of the Christ that is to be!
Then ring!—for earth's best promise dwells
In ye, O joyous Prophet bells.

Ring out at the meeting of night and morn
For the dawn of a happier day!
Lo, the stone from our faith's great sepulcher torn
The angels have rolled away!
And they come to us here in our low abode
With words like the sunrise gleam,
Come down and ascend by that heavenly road
That Jacob saw in his dream.
Spirit of love, that in music dwells,
Open our hearts with the Christmas bells!

Help us to see that the glad heart prays
As well as the bended knees;
That there are in our own as in ancient days
The Scribes and the Pharisees;
That the Mount of Transfiguration still
Looks down on these Christian lands,
And the glorified ones from that holy hill
Are reaching their helping hands.
These be the words our music tells
Of solemn joy, O Christmas bells!

Anonymous.

* *

TO THE FIR TREE

O Fir-tree green! O Fir-tree green!
Your leaves are constant ever.
Not only in the summer time
But through the winter's snow and rime
You're fresh and green forever.

O Fir-tree green! O Fir-tree green!
I still shall love you dearly!
How oft to me on Christmas night
Your laden boughs have brought delight.
O Fir-tree green! O Fir-tree green!
I still shall love you dearly.

From the German.

* *

FINDING THE KING

There came three kings, ere break of day,
All on Epiphanie;
Their gifts they bare both rich and rare,
All, all, Lord Christ, for thee:
Gold, frankincense, and myrrh are there.
Where is the King? O where? O where?
O where is the King? O where?

The star shone brightly overhead,
The air was calm and still,
O'er Bethlehem's fields its rays were shed,
The dew lay on the hill;
We see no throne, no palace fair.
Where is the King? O where? O where?
O where is the King? O where?

An old man knelt at a manger low,
A babe lay in a stall;
The starlight played on the infant brow,
Deep silence lay over all;
A maiden bent o'er the babe in prayer:
There is the King! O there! O there!
O there is the King! O there!

Selected.

* *

CHRISTMAS GREENS

Blowing gently o'er the hillside
Comes a breeze with soft caress;
Whispers to the pines and hemlocks,
Simply does its love confess.

But the hemlocks will not listen
And they turn away their heads,
While the pines with modest glances
Downward look upon their beds.

"We can never list to wooing,"
Say these maidens, with a sigh,
"We've no heart for silly notions,
Christmas time is very nigh."

"And we're saving all our beauty
To adorn the happy homes
Where we see the love-lit faces,
Where the Christ-Child's spirit comes."

"We shall brighten up the windows,
We shall hang upon the walls;
Every heart shall ring for gladness
Where our cheery mantle falls."

"Every glad heart shall grow brighter,
Sorrow shall give place to peace,
While the spirit of the Master
Slowly, surely, shall increase."

"We shall give our brightest spirit
Till, upon the earth again,
Heaven and earth shall join in chorus
'Peace on Earth, Good-will to Men.'"

Ralph Edwin Horn.

* *

THE CANDLE IN THE WINDOW

When through the darkness of the Austrian town
The Christ-child goes at midnight, hushed and still,
When human life is warmly folded down,
And nothing but the wind stirs, sweet and chill,
The clouds float downward from the silent west,
The leafless trees bend low to see him pass,
And like sea-water through its sparkling crest,
Above the snow peep trembling blades of grass.

Yet from the high dome of the solemn skies,
With countless stars like altar-tapers bright,
He earthward turns the radiance of his eyes
To where a window candle shows its light.
A little spark, but placed by childish love
Lest he should stumble on the lonely street!
Of the grand angels ministrant above
None brings a dearer offering to his feet.

Curtis May.

* *

THE GIFT

Oh, there be many candles bright
Upon thy tree on Christmas night,
What need that I should add a light?

Oh, there be many stars that shine
To make thy Christmas heavens fine,
What need is there of gold of mine?

O little Lord, O little King,
With men and angels worshiping,
What gift is there that I could bring?

(The angels turned their eyes on me,
The Shepherd looked surprise on me;
The King flung cold surmise on me!)

"Give gifts," he said (and looked no blame!)
"Not unto me, but in my name;
Tell some one why it was I came."

Laura Spencer Portor, in Woman's Home Companion.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

NEW BOOKS FOR THE CHILDREN

The very little ones are fortunate in having a new book, "The Boy Who Found the King" (1.75), written for them by Raymond Macdonald Alden, author of that well-loved story "Why the Chimes Rang." This time he tells about Prince John and Princess Jane and the contest they arranged for the position of Chief Story Teller, all the stories to be told to a jury of a hundred children, each supplied with pencil, paper and peppermints. Then the stories are told, one after another, and very well worth listening to they are. "Rootabaga Stories" ($2.00), by Carl Sandburg, are of a very different sort. The Chicago poet has set himself to invent an American folk-lore appropriate for prairies and electric signs and Boosters' Clubs, for instance, "The Two Skyscrapers Who Decided to Have a Child," and who were so determined to have a *free* child who could move about that they were overjoyed when they became the parents of the Golden Spike Limited, the fastest long distance train in Rootabaga County. One other collection of stories of particular interest is "A Little Child's Book of Stories" ($3.50), illustrated by Jessie Wilcox Smith, and sampling such deservedly popular children's authors as Walter de la Mare, Louisa May Alcott, Beatrix Potter and Laura E. Richards. "Charlie and His Kitten Topsy" ($1.25), by Violet Maxwell and Helen Hill, is sure to charm the four and five-year-olds who like to hear about one of their own sort who was "a good little boy and a nice little boy but for *one* thing" and another.

A new and very satisfactory nature book is "Interesting Neighbors" ($1.50), by Oliver P. Jenkins, which contains sixty-two stories about members of the insect world. Hallam Hawksworth has brought together a great deal of interesting information and presented it appealingly in "The Adventures of a Grain of Dust" ($1.60), which he illustrates with photographs. It is the story of the soil, and any child whose curiosity fails to be satisfied even with the wealth of detail which Mr. Hawksworth offers him, can adventure further with the help of the appendage to each chapter called "Hide and Seek in the Library."

Older boys and girls have a chance to meet several of their favorite authors once more. Katharine Adams tells with vividness and charm the story of "Wisp, a Girl of Dublin" ($2.00), a tenement child who offsets bitter reality with the imaginative world which she makes for herself. The author lived for years in Dublin herself when her father was American consul there, and she knows her background thoroughly. "Whistling Jimps" ($1.75), by Edna Turpin, is a tale of the Virginia Mountains and a boy who is at home in the woods and a friend of its four-footed inhabitants. "The Fortune of the Indies" ($1.75), by Edith Ballinger Price, is a story of adventure beginning in a New England seaport town, and through the discovery of an old Chinese document hidden in the hold of a model ship by their sea-captain grandfather, leading two venturesome boys to Shanghai to recover the family fortune. "Sandy Flash" ($1.50), by Captain Clifton Lisle, contains enough adventures and escapes to satisfy any excitement-loving boy, particularly one who is interested in camping and woodcraft. Plenty of excitement there is also in "Great Pirate Stories," edited by Joseph Lewis French. Buccaneers of the most terrifying aspect bluster through the pages with all possible picturesqueness. A book less gorgeous but with perhaps more practical substance for the boy of to-day is William Heyliger's latest addition to his long list of boys' stories, "Dan's To-morrow" ($1.75). In it a boy of seventeen becomes the owner of a factory and is immediately involved in an acute manifestation of the labor problem.

One particularly valuable addition to the new books for children is Sara Teasdale's anthology for boys and girls which she calls "Rainbow Gold" ($2.00). She says she has made a small collection of poems "that would please the child I used to be," and she must have been a very representative young person indeed, because one can not imagine a selection more delightful. The volume is profusely illustrated with charming black and white drawings by Dugald Walker.

* *

Millions. By Ernest Poole. $1.75.

If you were told that millions were about to be yours, wouldn't you plan, and build castles, and become really another being? That is what happens to Madge Cable, as she sits in her brother Gordon's New York apartment, where she has been hastily summoned after his motor accident, and wonders if he will live. Gordon has not been a devoted brother, but has told her that when he dies all will be hers.

Madge meets many problems in the solving of which she is helped and hindered by Uncle Phil, Aunt Abby, Cousin Ray, Gordon's young Southern partner, Doctor Hoyt, and Leonora O'Brien, a young actress. And after the ordeal is over she has an entirely new outlook on life.

The Voyages of Doctor Dolittle. By Hugh Lofting. Illustrated by the author. $2.50.

Tommy Stubbins, son of the cobbler at Puddleby, becomes acquainted with the wonderful Doctor who understands the language of animals, when he is nine and runs into that kind man in a thunderstorm. The Doctor takes him to his house, which is in darkness, and the little boy finds it getting "curiouser and curiouser" till Dab-Dab, the white duck, appears on the landing carrying in her right foot a lighted candle!

Now Tommy is deeply interested in animals and birds, so he helps the Doctor and they go on a voyage to Spidermonkey Island, and marvelous things happen, and we hear more about old friends,—yes, even that useful Pushmi-Pullyu who can sleep with one head and keep awake with the other. And they get back to Puddleby at four o'clock, just in time for tea!

Rough-Hewn. By Dorothy Canfield. $2.00.

Marise Allen is brought up in France, far from her beloved America and the "vacations with Cousin Hetty . . . at Ashley, the dear darling old house in the mountains, with its nice atticky smell," and her refuge from subtleties and the unhappiness of life is music.

Neale Crittenden grows up in New Jersey and spends his vacations in West Adams, near Ashley, where his great uncle Burton lives and where he is always going but never goes. In due time he is fed into a prep school and college, shines in football, and goes into the lumber business, later inheriting Crittenden's. He feels "like a perfectly good torch that wouldn't light," and starts on a tour to look at his life from the outside and make it really start.

And in Rome he finds Marise, and they belong to each other, and plan to go back home to the beautiful old colonial Crittenden house in Ashley, to make it a happy home.

Half-Past Bedtime. By H. H. Bashford. Illustrated. $2.00.

Fourteen charming stories for children make up this collection. "Mr. Jugg" is about Marian's meeting the king of the Bumpies—angels learning to fly—and going to their birthday tea; "Gwendolen" tells of an unhappy monkey, a flight to Monkey Island, and a wedding; "The Little Ice-Men" is of Cuthbert and Doris and a voyage to Cape Fury, where they have an adventure; "Uncle Joe's Story" is about the apples in little girls' cheeks; "Beardy Ned" takes Cuthbert to In-between Land; "The Magic Song" is made by Doris and everybody is happy; "The Imaginary Boy" and a Haunted Wood; "The Hill that Remembered" describes a combat between the Britons and the Romans; "St. Uncus," a thrilling rescue by the patron saint of staircases; "Old Mother Hubbard" and her first guests in fifty years; "Marian's Party" to which only one came; "The Sorrowful Painter" and Pepita; "The Moon-Boy's Friend," the patron saint of water; and "The Christmas Tree," at which a heavenly guest appears.

Young People's Christian Union

THE DIRECTOR'S DATES

Dec. 13. Association of the Larger Hope, Hopewell, N. C.

* *

DOWN IN MAINE

The six churches in which new Unions were organized were less than half of those visited on my recent trip there. In between these there was opportunity to visit the Livermore Falls, Oldtown and West Paris Unions, which are meeting the problems of very different local situations in excellent fashion.

In Livermore Falls, the church is without a pastor since the resignation of Rev. Arthur Blair, but the Union is carrying on its work steadily and successfullly. Unions in pastorless churches have a large opportunity for keeping enthusiasm alive in the church as well as in the young people's society, and many churches I have visited have testified that if it had not been for the Union in pastorless periods, the churches themselves would have died. This would not be the case at Livermore Falls, for the work is in excellent condition, but the Union is doing its part with courage and determination.

At Oldtown, the Union includes a number of students at the State University at Orono from various churches and Unions in the state. With the help of Rev. Harriet Baker Robinson, it is going steadily forward to success.

The West Paris Union is getting its second wind, and with the help of Rev. Eleanor B. Forbes and Mr. and Mrs. Abner Mann, there are abundant signs of vitality. The young people themselves are taking increasing responsibility, which is always the secret of success.

The story of impressions received in other places visited has already been told.

* *

STUCK IN THE MUD

This is a sermon, which might be entitled: "Good Roads and The Kingdom of God," or "Members One of Another." The text is a clipping from the *Portland Press-Herald* of Nov. 14, and reads as follows:

"A Portland man on his way to Florida by automobile writes home that at one place on the road through Virginia a touring car was stuck in the mud and thirty-six cars were held up until it could be pulled out by a pair of horses. Of these thirty-six cars, eighteen were from Maine, and seven of the eighteen were from Portland."

And yet I have heard motor-car owners in Maine and Massachusetts object to the taxation imposed upon them by the Federal Good Roads laws for the benefit of southern and western states! The fact of the matter is that the automobile has brought the various sections of the country much closer together than they ever were before, and it is no unusual thing to see a California car on the streets of Boston, or a Maine car in Miami, or one from Florida in Minneapolis. How foolish, then, to regard the improvement of our roads as something for each state to care for within its own boundaries.

It was not the common practise in George Washington's time for Maine and Massachusetts families to go to Florida for the winter, and it made very little difference to them if an occasional vehicle got stuck in the mud in Virginia. It is very different to-day. Not only the unfortunate who gets stuck is held up, literally and figuratively perhaps, by poor roads, but many others behind him are also delayed.

There are few things that help toward the establishment of the Kingdom of God as much as does mutual acquaintance. It is a significant fact that the old Hebrew law read, "Thou shalt love thy neighbor and hate thine enemy," implying that every one who is not a neighbor is an enemy. That is equally true to-day, only our neighborhoods are so much larger. If the automobile had come into general use a hundred years earlier, there would have been no Civil War, for we would have been too well acquainted, too neighborly, and there would have been too much of mutual understanding between North and South to have made war possible.

The fact of the matter is that those who live in the great industrial sections of the North and East, and who under Federal legislation will be taxed for the building of good roads in Virginia and Texas and Nevada, will get their money back in easier traveling when they go on a motor journey, just as the Boston motorist is benefited by the paving of the Mohawk trail, although it is situated many miles from his home, but in the same state. The funny little boundary lines between the states, still useful as they are for some purposes of administration, have less significance than they did in the days of magnificent isolation when we were all stuck in the mud of our own little communities, and it made little difference to us what happened a hundred miles away.

And finally, brethren, the same law applies to federal taxation for better schools and better babies. New York and Maine and Massachusetts will pay more than Georgia and Kentucky and Nebraska, but they will continue to depend in no small measure upon the young men and women who were born and educated in other states to keep their industrial machinery running, and a maternity bill or federal aid to schools will yield to the industrial sections which pay a large share of the taxes a direct financial return, because we are members one of another.

It is funny, as well as tragic, when a state tries to shut itself up in smug self-complacency, to hug its own resources to itself regardless of others. Pennsylvania trying to put an export tax on anthracite is as ridiculous as a motorist from Maine complaining because he is taxed for good roads in other states and getting stuck in the mud in Virginia.

Stanley Manning.

Boston, Nov. 20.

For the Quiet Hour

Try to put well in practise what you already know; and in doing so you will, in good time, discover the hidden things which you now inquire about.

David Smith.

Few things are to be more lamented to-day than that so little—a mere trickle—of the daring, the enterprise of the modern commercial world, has found its way into the Christian Church. "Mr. Chairman," cried an enthusiastic colleague of mine once in a church meeting, "I move we move the world." Magnificent! The early Christians not only moved the world, they turned it upside down, as even their very enemies confessed.

George Jackson.

God has a way of overruling mistakes when the heart is right with Him. That is the supreme essential. The one attitude of ours which can move His purpose of love is the refusal to yield life and will to His own great will of love for it. But when that life is honestly yielded, then the mistakes which spring from our own human infirmities will be corrected by God, as we move along that path.

James H. McConkey.

God is ever ready, but we are very unready; God is nigh to us, but we are far from Him; God is within, but we are without; God is at home, but we are strangers. God help us all to follow Him that He may bring us unto Himself.

John Tauler.

The saddest example of ingratitude is the poverty of the thankfulness of those who are, in some measure, thankful for God's greatest gift. It is strange and melancholy that Christians should love, and love so little; should be thankful, and so tepid in it; should exercise some, yet so imperfect, surrender. None at all, or a great deal more, would be intelligible; but such thanks for such a gift as the average Christian brings are surely mysteriously incongruous.

Alexander Maclaren.

Whatever cloud you enter, the cloud of a guilty conscience, of a chilled faith, of a searching loneliness, as you fear, hear Him who has a word for every hour. In time to come, if not while trembling under the shadow, you will learn the significance of the cloud, the fear, and the voice.

W. M. Clow.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

"The prospects are as bright as the promises of God."—*Adoniram Judson.*

* *

WORK AMONG THE NEGROES

I spoke last week of my visit to two schools for negroes in the South. I was especially glad of an opportunity to see something of the work among these people, more so just now perhaps because of our home mission topic for the current year—"The Negro in America."

At the Dooly School, three miles out from Brewton, Ala., the principal was kind enough to call together the student body numbering some hundred and fifty that they might sing some of the old "spirituals" for us. Without accompaniment, but with voices in perfect tune, they sang, the different parts blending so beautifully that we closed our eyes to listen. Surely these people have a great heritage in the inimitable folk songs of their race. One can not hear them sing without being profoundly sensible of the deep religious nature of the negro.

A few days later as I listened to 19,000 students singing grace in the great dining hall at Tuskegee Normal and Industrial Institute, the truth of this statement was re-emphasized. Those few moments I shall never forget. This great institution, which was founded in 1881 by the late Booker T. Washington, has grown from small beginnings until to-day its students are drawn from all parts of the world. I spent several hours driving about the 2,700 acres which comprise the school property, and visited various classes. We began with the kindergarten, where I felt very much at home, and such smiles of joy from the children at my request to take their picture! Continuing through the grades (where the normal students carry on their practise work) we ended in the trade shops for the young men, the hospital training school and the home crafts and domestic science departments for the young women. It was one of the students from this class who prepared and served the three meals which I had there and she did both exceedingly well.

Every courtesy was extended, every effort made to make my stay a pleasant and a profitable one. I was impressed with many things, but especially with the type of work being carried on there and the magnitude of it. The buildings, many of which have been erected by the students, would do credit to any institution, as would also the campus with its attractive walks and drives.

* *

FROM ALABAMA TO GEORGIA

A free day between the completion of work in Alamaba and the first appointment in Georgia made possible the visit mentioned above. In the latter state Camp Hill was my last stopping place. In the short time there I saw just enough of the Industrial School with which most Universalists are familiar to make me realize something of the splendid work which Mr. Ward and his teachers are carrying on there. I attended chapel in the morning, spoke briefly to the students, then drove the thirty miles to Tuskegee with Mr. and Mrs. Ward as they chanced to be journeying in the same direction that day.

Getting back to regular duties, my first visit in Georgia was at Allatoona where, following the Sunday morning service, a Mission Circle and Guild were organized. Like several of our Southern churches practically all the members are relatives, but here the Guild has the unique distinction of having every member of the same name! The Mission Circle had a few exceptions but both organizations are quite decidedly "family affairs."

A meeting with the Women's Union, comprising the Unitarian and Universalist women in our Atlanta church, the organization of a new Circle in Winder and a visit to the Canon Mission Circle completed the appointments in that state.

Journeying into South Carolina I found groups of loyal Universalists in the three places visited—Mountville, Newberry and Feasterville. In the first named there are but three Universalist women, but they became members-at-large and ordered the current text book to read.

In Newberry greater numbers permitted organization and a Mission Circle came into being, after a missionary talk at the morning service. That evening the women of Feasterville followed suit. The young women, deciding not to be outdone by their elders, organized a Guild. In every case officers were elected, literature and materials ordered and definite plans made for future work.

Susan M. Andrews.

Rocky Mount, N. C., Nov. 30.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

WE MUST THINK IN LARGE TERMS

It may be assumed safely that practically all of our schools are hearing each week in December something in regard to the Near East and our Christmas offering. Superintendents and pastors should make sure that an impression is given of a *great* need. If there were only a few hundred refugees and orphans it might be sufficient for us to give little amounts. But there are *a million* wanderers in Greece and *another million* now in motion trying to escape from Turkey before the expected massacre. These people must be fed in addition to a hundred thousand orphans already at our tables.

Pennies are not enough in this exigency. Even little children should sacrifice so that they can give dollars. And adults should be urged to "adopt" orphans at sixty dollars apiece. Let those who have adopted one each in times past, adopt two or more this year. Send the offerings through the Sunday schools.

* *

THE WAY AT ROCHESTER

The Rochester, N. Y., school faces the disturbing question of how to present to the classes the appeals for special offerings, and other matters that should come before the school, without seriously prolonging the opening exercises, and cutting down the time for class study.

They have solved it in the following manner. The opening exercises are limited to fifteen minutes on regular Sundays. Then there are set apart six special Sundays, when no classes will be held, but the whole school remaining together for the entire hour period.

These days are: Rally Sunday, Thanksgiving Sunday, Christmas Sunday, Lincoln-Washington Sunday, Easter, and Children's Day. On these days special exercises will be observed, missionary playlets presented, and all other essential matters given a hearing. On Thanksgiving Sunday the Japan offering will be received. On Christmas, the Near East, and on Lincoln-Washington Sunday the Southern mission offering. The exercises on these days will include appropriate references to the objects of our giving. Interest will be worked up on several Sundays preceding these days.

This plan, we hope, will free the regular Sunday program of extras, and at the same time give fuller opportunity at the proper time for those necessary matters.

* *

THE EARLY RETURNS

The excitement of watching the election returns is as nothing compared with that of counting the returns from our Sunday school offerings. It is not that the mere money is so important (though that is vastly important) but it is that we are getting a register of the vitality and real success of our schools.

At the present writing the first checks for the International Missionary offerings are coming to headquarters. They are good. In almost every case thus far there has been a decided increase over previous gifts and in some cases there has been doubling or more than doubling.

We hope to be able to say at the end of the canvass that in no single instance has a school given less under the new plan than under the old.

Among Our Churches

Vermont and Quebec Letter

Lawmakers.—Rev. C. A. Simmons of Washington, Rev. John Kimball of Glover and Maitland C. Lovell of Springfield, president of the Vermont and Quebec Sunday School Association, have been chosen to represent their respective towns in the Vermont Legislature. * * **West Burke.**—A most satisfactory settlement of a most unsatisfactory condition has been brought about in West Burke. Years ago, our little church building at West Burke was burned. The building was insured and was owned in the old Vermont fashion by the pew-holders. These pews were considered real estate, and the deeds were recorded in the town clerk's office and the pews themselves were often passed from one generation to another by bequest. The insurance money was turned over to the treasurer of the society. A difference of opinion as to its disposal arose, some believing that the money should be divided among the pew-owners, some thinking it should be used for the building of another church. The matter even went so far that the case was brought into court, and the decision of the court was that it could not order distribution of the funds, but that this might be done by a legally called parish meeting. The trustees of the parish, who alone could call a parish meeting, refused to do so because they feared the distribution of the funds. The matter has rested here for many years. Recently a former resident of West Burke approached the trustees and offered, if the parish would call a special meeting, complete the roll of officers and vote to place a suitable foundation upon the church lot, that he would place thereon a new building to be used for community and church purposes. The plan was carried out without opposition, the offer accepted and work on the foundation will begin in the spring. * * **Huntingville, P. Q.**—This little parish on the frontier is the scene of an activity it has not known for many a day. Mr. J. Emery Coulter, the pastor, has suggested to the people that in view of the scarcity of living places in the community it is up to the parish to provide a parsonage. The plan has been formulated of moving the present vestry, which is attached to the church building, to another site upon the church lot and to remodel it into a parsonage, then to raise the church building, placing a vestry underneath, all of this to be done at a cost of several thousand dollars. The people have accepted the plan whole-heartedly and are working with might and main for its fulfilment. Entertainment after entertainment is being given and with surprising results. The annual chicken-pie dinner, which has usually resulted in a profit of less than $50, brought in $110 this year. The pastor is a member of the local band and, because of his services, the services of the band and orchestra are at his disposal for church purposes every now and then. Not only are entertainments well patronized but increasing congregations mark the rising interest in the work. In addition to regular morning services, the pastor is delivering a series of book talks in the evenings, illustrated in various ways. * * **Morrisville.**—A little over a year ago the Louise M. Slocum Class tendered a banquet to the men of the Morrisville parish. At that time the men pledged themselves to come back with a banquet to the women. This plan met with fulfilment on Nov. 16, when all the women of the Morrisville parish were invited to attend a banquet prepared entirely by the men. It was a most elaborate affair and splendidly carried out in every particular. The handsomest man in the parish in full evening dress directed the guests to their seats. A dozen or more sturdy young men waited on tables. An orchestra of four pieces, the Brotherhood Orchestra, played throughout the evening. The kitchen was in charge of Chef Lamson, a man of long experience in this line and also a member of the local Men's Club, ably seconded by an adequate and experienced force of helpers. President C. H. A. Stafford of the Men's Club presided, and the acknowledgment of the women of the parish was made by Mrs. Charles Chapin, president of the Louise M. Slocum Class. The only drawback to the evening's enjoyment was the fact that the pastor, Mr. Edward Ellis, was unable to be present by reason of illness. * * **Two Deaths.**—During the past month, two men have passed away, the last male representatives of two families which have been peculiarly identified with the history and the development of the Universalist denomination. From Huntingville, P. Q., comes the word of the sudden death of John C. Mallory, a life-time member of the Universalist congregation of that place. Mr. Mallory was the son of Priest Mallory, who was practically the founder and, for many years, a life time, the pastor of the Universalist society at Huntingville. Priest Mallory's day began long before the organization of the Universalist denomination in this country, in fact Priest Mallory was one of the men who met to establish the Universalist Convention in 1834, and for long years before that time was an influential power in the Northern Association, the first of the Universalist organizations in the North Country. The Universalist church at Huntingville apparently did not grow out of the movement which followed the coming of John Murray to Gloucester, Mass., as did so many of our older New England churches, but was one of that group of independent churches which seemed to originate at even an earlier date than this in northern Vermont, and which were known for many years as Churches of God's Universal Love. The younger Mallory, who has just passed away, although he has been practically an invalid for many years, never lost his interest in and his loyalty to the local church and the denomination. At Rutland, Vermont, St. Paul's Universalist parish loses the physical presence of Dr. Jesse E. Thomson, the veteran member of the board of trustees. The Thomson family has likewise been continuously represented in the history of the Universalist denomination. The name of the elder Dr. Thomson appears in the very first rceord of the Universalist Convention of Vermont and Province of Quebec, having been a lay delegate to the meeting which organized that Convention. Moving to Morristown, the elder Dr. Thomson was identified with the Universalist element in the old union church at Morristown Corners, which within a year or so has been destroyed by fire. With the development of Morrisville as the center of the village of Morristown and the building of a Universalist church there, Dr. Thomson became identified with this movement, as did his son upon coming to manhood. The younger Dr. Thomson married Miss Flora Rich, likewise a member of a family of church builders, and in the course of time the new family established itself in Rutland. Rutland then was very new, being rapidly brought into prominence by its railroad facilities. A little group of people who had had training in our rural Universalist churches, especially at Shrewsbury and Gaysville and Bethel, found new homes at Rutland. These people, as far as we can discover, without outside urging or suggestion, occasionally met together for Universalist services. Then J. H. Farnsworth, the most active field superintendent Vermont ever knew, organized a society there. The movement grew until a church building was erected under the pastorate of Rev. George W. Perry, and later of Rev. Q. H. Shinn, D. D. From the very beginning of the movement, Dr. Jesse E. Thomson took great interest and was for most of the time, if not all of it, a member of the official board. The funeral of Dr. Thomson, conducted by his pastor, Rev. A. J. Torsleff, was what he would have wanted it to be, simple and dignified. It was attended by an immense number of the people of Rutland among whom he had lived most of his active life, and to whom he had bound himself by the ties of constant service. * * **Northfield.**—The activity of the ministers of Northfield is manifested in the organization of the Ministerial Brotherhood, which com-

prises all the pastors of the town, including the Roman Catholic. An elaborate plan of community work has been drawn up and is already being carried out. Rev. H. G. Mann of our church is secretary-treasurer of the new organization. * * **St. Johnsbury Center.**—The second move in the home missionary policy of the Convention has been made in the establishment of services each week instead of upon alternate weeks in the old church at St. Johnsbury Center. Events are so shaping themselves through change of population in this parish that it is becoming evident that soon the Universalist church must assume responsibility for the entire church life of this community. * * **Jacksonville.**—Reports come from this parish that while the new pastor, Rev. Grant Van Blarcom, has not yet entirely recovered his strength after his recent illness, he has yet found opportunity to make many calls and to thoroughly identify himself with the religious life of the village. Here, too, the Universalist church is the only active religious organization of the community. * * **Annual Convention.**—In accordance with the instruction of the latest gathering of the Convention to establish a new date for the annual meeting, the Executive Board is inclined to call the next session of the Convention at Woodstock during the week of June 24. The Superintendent will be glad to hear approving and dissenting opinions before final decision is made.

George F. Fortier.

Southwest Letter

In this large field, beside the churches with settled pastors, there are several rural churches and mission points, some of which have services only as the Superintendent is able to supply them. Two churches, Archie, Mo., and Mt. Ida, Ark., are supplied by resident pastors who serve without salary. At Archie the pastor is the Rev. B. B. Tout, M. D., a practising physician and skilful surgeon, the most valuable citizen in the community, who, besides all his other ministrations, is serving his district honestly and faithfully in the state senate. The Rev. James R. Woods is a farmer as well as an able preacher and devoted pastor, who, in addition to leading the activities of the church and the community center at Mt. Ida, has rendered invaluable service to the agricultural interests of his section in the capacity of county agent and general adviser. After all, the real strength of our denomination is in the small town and country churches. From these come in larger part our ministers and our laymen—even the membership of our city churches. In view of this generally accepted truth one must ask why it is that our missionary efforts are directed almost solely toward the centers of population. Is it simply that we have been swept into the current of tendency and have not the vision or the initiative to extricate ourselves? * * **Kansas, Junction City.**—Rev. A. W. Altenbern, formerly of Osage, Iowa, began the pastorate Oct. 1st. He, Mrs. Altenbern and Master Tom are at home in the beautiful, modern parsonage. The pastor has been greeted by large and responsive congregations and the family has already made a large place in the hearts of the parish. The annual parish meeting was held Nov. 20, and was an enthusiastic and forward looking affair. The reports from all departments revealed life and growth. Among the many pleasures of the occasion was a splendid banquet. * * **Hutchinson.**—Rev. George A. Miller closed his work here with the end of September, since which time the writer has been acting pastor. The congregations have steadily increased until they have doubled. The Sunday school is making fine progress under the leadership of the efficient superintendent, Mr. Chester M. Routledge. * * A splendid series of meetings are now in progress under the leadership of Rev. Luther R. Robinson, our Mid-West Superintendent. Mr. Robinson's messages are thrilling our people with new life and vision and will mark the beginning of a new day for our church. * * The Hutchinson church will entertain the fifty-second session of the State Convention Dec. 1, 2 and 3. Besides the business sessions there will be addresses by representative laymen, a sermon by Rev. A. W. Altenbern on Saturday night, the Convention sermon by Rev. Fred A. Line on Friday night, while on Sunday morning and evening Dean Fisher will be the speaker. * * The writer has been greatly pleased at the loyal support given to the state work by our many isolated friends.

James Houghton.

Church News and Interests

PERSONAL

Mrs. Fred Moore, the wife of Rev. Fred Moore of Arlington, Mass., is convalescing after three weeks of illness.

Rev. George Delbert Walker, D. D., is making a reputation for himself not only as the State Superintendent of New York but as the editor of the *New York State Universalist.* Universalists generally will be interested in this live publication devoted to Universalism in New York state. It is published monthly at Carthage, New York, the headquarters of the editor.

California

Oakland.—Rev. B. C. Ruggles, pastor. The church lot which was bought some two years ago very close to the business center of the city, has now become a part of the business district. Very recent assessments for cutting through a new street near the property together with a note due January first made a greater immediate obligation than we could meet and so we have been forced to sell the property. As it is we have made a net profit of $6,500. Could we have had some denominational backing so as to have held the property for a longer period we could easily have doubled or trebled our investment. Change in the character of the street to automobile houses and garages has made it undesirable as a building site. We now have about one-third of the amount needed for a church home. This year we acted as hosts for a great union Thanksgiving Service in the Municipal Auditorium, in which Jew and Gentile, Catholic and Protestant, participated. Mr. Ruggles was in charge of the service. The Lieutenant Governer of the state was one of the speakers.

Connecticut

Danbury.—Rev. G. H. Leining, pastor. The Danbury church will celebrate, commencing on the evening of Friday, Dec. 8, the one hundredth anniversary of its foundation as a society. The program commences with the ordination of G. H. Leining, who has taken up the work of his first pastorate in Danbury. Rev. John Murray Atwood, D. D., Dean of the Theological Department of St. Lawrence University, Rev. F. C. Leining of Providence, R. I., and Rev. T. A. Fischer, D. D., of New Haven will participate in this ceremony. On the Saturday evening following the parish members will gather at a supper to celebrate the actual day of the foundation. Dr. Lee S. McCollester, Dean of Crane Theological School, will occupy the pulpit on Sunday morning, Dec. 10, and Dr. J. Fort Newton in the evening. On Monday evening, a fellowship meeting will be held. Local ministers, former pastors, and state denominational officials will contribute to this service. The people of Danbury cordially invite all Universalists who may find it possible, to attend these services in celebration of this noteworthy occasion.

District of Columbia

Washington.—Dr. John Smith Lowe, Mrs. Lowe and John Lowe, Jr., have been visiting Dr. and Mrs. John van Schaick. At the union service with All Souls Unitarian Church, Thanksgiving Day, Dr. Lowe preached an effective sermon. Dr. Pierce of All Souls conducted the service and Dr. van Schaick assisted. Dr. Lowe took the service in Baltimore Dec. 3. As this was the first time that John Lowe, Jr., aged twelve, had visited Washington, and as he is a hardened athlete, he insisted on climbing to the top of the Washington Monument, doing it in eight minutes, which is unquestionably a record for boys of that age. His father, in spite of a 200-pound handicap, did it in eleven minutes,

which was fast time for stairs going up considerably over 500 feet. Both walked down again and neither was lame from it. Former Congressman and Mrs. Ernest H. Roberts gave a dinner party in honor of Dr. and Mrs. Lowe, at which Dr. and Mrs. Clarence E. Rice and Dr. and Mrs. van Schaick were guests. Dr. Rice and Mrs. Rice came down from Springfield by motor, striking some bad weather and detours, but getting through in time for the Thanksgiving dinner at which they were expected. Dr. and Mrs. Rice will occupy the home of Dr. and Mrs. van Schaick during the absence of the latter.

Maine

Gardiner.—Eleven new members have been received into the Gardiner church this year, seven at Easter and four Thanksgiving Sunday. The vestry has been completely repaired and redecorated and the floor of the church varnished. The interior presents a clean and pleasing appearance. The expense is a donation of Mrs. Frank Boston and Mr. Fred E. Boston.

Maryland

Baltimore.—A club has been organized in Baltimore under the name of the Universalist Study Club. Meetings are held on alternate Friday evenings and the club is fortunate in being able to secure for the present the services of Dr. C. C. Clark, who is temporarily without a parish, for a series of informal lectures. Much interest is felt in these meetings on account of the thorough and scholarly treatment of the topics under discussion. Rev. Henry A. Abbott, now employed by the U. S. Treasury, took the place of Rev. John van Schaick, Jr., at the service Nov. 25, when the latter was prevented from attending, giving a most acceptable sermon.

Massachusetts

Franklin.—Rev. R. K. Marvin, pastor. By the resignation of the Episcopal rector, Dr. Marvin becomes the dean of Protestant ministers in Franklin, having been pastor of Grace Church eighteen years the first of February next. An anonymous friend has recently given to the parish ten shares of American Telephone and Telegraph Company stock and five shares of the Edison Electric Co., which will give the society an annual income of $150. By the will of an aged resident of Franklin, a veteran of the Civil War, Mr. Eugene N. Thain, the parish will receive, as residuary legatee, approximately $10,000.

Wakefield.—Rev. Warren S. Perkins, D. D., pastor. The services this fall have been very well attended and the first social event of the season, a Harvest Dinner served by the Ladies' Social Circle, was highly successful. During the summer the church building has undergone extensive alterations. It has been repainted throughout and the pulpit platform has been enlarged, likewise the minister's room and choir space. A steam heating apparatus has been installed together with a modern ventilating system. An electric blower has been put in for the organ, which has been entirely rebuilt. The kitchen is increased in size nearly fifty per cent and hereafter the cooking will be done entirely by gas, two new gas stoves having been installed. On Wednesday evening, Nov. 22, a "Church Warming Banquet" was served to nearly two hundred guests, and all the local churches were represented by personal or written messages of goodwill and neighborly interest. Kindly raps and friendly jokes among the clergymen were features of the evening, especially when the pastor of the Methodist church happily referred to the success of the new heating plant as making up for the Universalist belief of no heat hereafter. The three out-of-town guests, Dr. George E. Leighton, Dr. Charles Conklin and Dr. Frank O. Hall, all gave brief addresses and there were congratulatory remarks by the publisher of the *Wakefield Daily Item*, on behalf of the townspeople. Instrumental music was played during the banquet and the song leader for the Rotary Club led the community singing later in the evening. Mrs. Etta F. Tingley, chairman of the committee on alterations, received many congratulations upon the attractive appearance of the building.

Springfield.—Rev. Delmar E. Trout, pastor. The annual fair was a great success and the net proceeds reached within a few dollars of $1,300. Dr. Rice tendered his resignation to take effect on Dec. 1, when he begins his duties as pastor in Washington, D. C. On the evening of Nov. 22 the Ladies' Society gave a farewell reception to Dr. and Mrs. Rice in the parish rooms. The decorations were effective and there were refreshments served from a daintily arranged tea table and music furnished by Jacobs' orchestra. The affair was kept informal and it was felt by everybody that it was not so much a farewell as a "God Speed" to Dr. Rice for an absence that was to be only temporary.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. Services opened with the usual interest after the vacation. One of the bright spots in the work this year was the presentation of four babies at the altar for baptism, two of them twins, one year old that day. A chorus choir is adding new zest to the morning services, and the "up-to-dateness" of the minister's topics together with the brief abstracts appearing in the city papers are attracting new people. After three years of faithful service as superintendent of the Sunday school, Mrs. W. J. Trachsel resigned in favor of a young man in whom there is great promise of usefulness in he service of our church.

Rhode Island

Woonsocket.—Rev. E. Dean Ellenwood, pastor. Mr. Ellenwood in a recent sermon asked his people to make their Christmas presents to the church this year instead of to their friends. In other words, he proposed that they give to the church building fund the money which they would otherwise spend on Christmas gifts, and ask their friends who they knew would remember them at Christmas to give the money to the fund instead.

Wisconsin

Racine.—This parish is enjoying a season of successful activities. The new Men's Club conducted services on Laymen's Day and recently held a fellowship dinner that brought a large number together. All of the women's organizations are very active. The Willing Workers and Guild recently served a supper for the entire parish. The gathering was the largest during the present pastorate. Rev. Hannah J. Powell visited our church in October. She gave a most interesting account of her work in Pigeon River. Result, we now have a lot of missionary enthusiasm and the women have already sent aid and will do more. The pastor recently spoke on the successes of prohibition. The sermon created such a favorable impression that he has been invited to give the same address in several other places. Attendance at church services is most gratifying. New families are constantly coming to us, and a new class will soon be admitted to membership.

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BOSTON MINISTERS' MEETING

At the meeting Dec. 4 Dr. Harold Marshall gave an interesting address on "The Fellowship for a Christian Social Order."

Rev. Paul Drake of Marlboro will speak on "News and Views," at the Boston Ministers' Meeting on Dec. 11. Mr. Drake, formerly a journalist, will talk from the basis of experience.

The next meeting will be held Jan. 8.

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THE BOSTON UNIVERSALIST CLUB

The next meeting of the club will be held at Hotel Bellevue on the evening of Dec. 11. The speakers are to be Dr. Samuel Eliot of the American Unitarian Association and Rev. S. N. Woodrow, D. D., of Newton.

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NEW PRESIDENT OF THE NEW YORK STATE CONVENTION

The new president of our State Convention, Hon. Abram Zoller, of Little Falls, is well known to Universalists of New York State. He has served two terms as vice-president of our Convention and has therefore had an opportunity to become acquainted with our people and to familiarize himself with the work which he now has to do.

The New York State Convention of Universalists may consider itself fortunate in having such a man as Mr. Zoller to represent it. In the Mohawk Valley where Mr. Zoller has spent his life he is known as an able, fearless lawyer. His integrity and straightforwardness combined with marked ability have made for him an enviable place in his city and in his section of the state. Mr. Zoller was

two terms mayor of Little Falls. Dur- his administration he directed to com- tion many municipal projects. First ong these was the building of the present y hall which is one of the finest structures its kind in the state. He instituted any needed reforms in city government d so devoted himself to the welfare of ttle Falls, that he is now termed by the ople of that city "the best mayor that ttle Falls ever had." Mr. Zoller brings the office of president of our Convention e enthusiasm and vigor of a young man. e sees big things ahead for us to do.

Universalists in the state of New York edge their loyal support to him and to leadership.—*New York State Uni- salist.*

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OUNG PEOPLE'S NIGHT—DEC. 13

The Universalist Sabbath School Union inviting as its guests to this meeting, the embers of the Young People's Christian nions of Greater Boston. The object is bring before them the supreme impor- nce of Religious Education and the op- rtunity for Christian Service in the task Church School Teaching and to present them the plans of the Sabbath School nion for the establishment of a School Religious Education at the Charlestown hurch to commence Jan. 9, 1923.

Directors' Meeting, 5.30. Supper, 6.30. ublic Meeting, 7.30.

An address will be given by Rev. George . Huntley, D. D., President General nday School Association. Subject: "The econd Quarter of the Twentieth Century." here will be special music.

Take elevated to Thompson Square. hurch just around the corner of the Bank uilding.

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UNITARIANS IN WASHINGTON

Mrs. Jennie W. Scudder was accorded e unusual and singular distinction of elec- on to honorary life membership in an ganization comprising 13,000 laymen in e United States when the Washington hapter of the Unitarian Laymen's League oted to her that recognition at its meeting the Cosmos Club recently. Mrs. Scud- er has written a volume which will be sued by the Beacon Press of Boston on ec. 1, entitled, "A Century of Unitarian- m in the National Capital." It was in ecognition of this work of love and devo- on rendered by Mrs. Scudder to her hurch that the laymen bestowed upon er a compliment that perhaps has never een voted to a woman.

Major A. M. Holcombe, president of the hapter, announced that Dec. 3 would be bserved as "Laymen's Sunday," by All ouls Church, and Chief Justice William oward Taft will be the principal speaker the services.

Mr. Frederick E. Markus, the architect upervising the construction of the new hurch building at Sixteenth and Harvard treets, gave a talk illustrated by lantern slides describing the progress of the work It is estimated that the structure will cost about half a million dollars, and Mr. Markus said it would be completed sometime next year.

Interesting moving pictures that showed the national activities of Unitarians and depicting interesting events in connection with the institute for liberal religious education at Star Island, off the New Hampshire coast, and the second annual convention of the Unitarian Laymen's League at New London, were shown.

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THE CLARA BARTON BIRTHPLACE

The recent action of the Executive Board of the Women's National Missionary Association in closing the Clara Barton Birthplace at North Oxford, Mass., will necessarily terminate the employment of the custodians, Mr. and Mrs. George E. Etz, and resolutions were adopted at a recent meeting of the Memorial Committee, in charge of the Birthplace, expressing sincere appreciation of the earnest co-operation received from Mr. and Mrs. Etz and entire satisfaction with their services.

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FROM NORTH CAROLINA

The Mission Circle under management of Mrs. Martha Jones conducted an eating booth at the Clinton County Fair Nov. 6 to 11, and will clear over $100 for the fund to paint and to pay street taxes on the parsonage.

The Rev. C. J. Carr of the Holiness Church having challenged me we are to meet at the Red Hill Church Dec. 9 and 10 for two all-day sessions, the conditions being that each shall preach three affirmative sermons from his own standpoint—no rejoinders and no personal references—each to have entire liberty in choice of subjects—no other rules except that the sermons are not to exceed ordinary time—no moderator—mutual courtesy assumed.

The general condition of our churches seems to be improving and our friends are hopeful for the future.

At a recent all day meeting at Magnolia the attendance was good at three services and the church voted to increase support materially over that given last year.

Leon P. Jones.

* *

"FIFTY YEARS OF BUCHTEL"

The history of Buchtel College, which has been in preparation for some time under the editorship of Dean A. I. Spanton, is now ready for distribution. It is a handsome volume of over 450 pages, and gives the history of Buchtel College from its beginning in 1870 to June, 1920. There are nineteen chapters in all. The earlier chapters deal with the founding of the college, and the generous gifts of John R. Buchtel and other benefactors. Chapters follow on the administrations of Presidents McCollester, Cone, Priest, Church, and Kolbe. There are special chapters on various phases of student life, such as athletics, literary societies, fraternities and sororities, journalism, and student social life. In addition there is an appendix of fifty pages giving valuable statistics and other information not available elsewhere. The price of the volume is $5.00. Any person desiring a copy should address the Alumni Secretary, Municipal University, Akron, Ohio.

* *

Notices

OHIO FELLOWSHIP COMMITTEE

Rev. F. B. Bishop transferred to the fellowship of the Alabama Universalist Convention.

Rev. John M. Grimes transferred to the fellowship of the Illinois Convention.

Sara L. Stoner, Secretary.

* *

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George F. Fortier,
Superintendent of Churches,
Morrisville, Vt.

* *

Obituary

W. F. Bunch

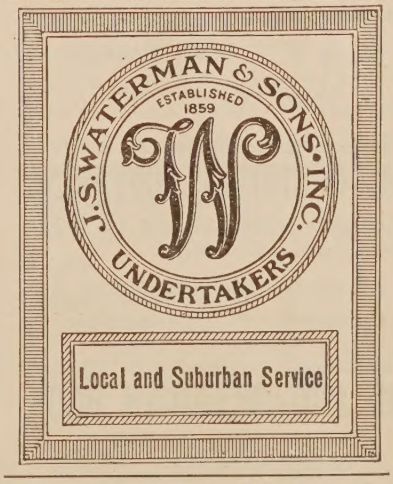
Willie Frank Bunch was born in Macon County, Mo., Aug. 9, 1869.

In 1893 he was married to Gertrude Myrtle Patterson. In 1910 he moved to Elmer and on the death of Mrs. Bunch in 1918 to Atlanta. He passed to the higher life Sept. 6, 1922. Services were conducted in Elmer Sept. 9 by Rev. James Houghton.

Mrs. David Eccles

Kate Freese Eccles was born at Falster, Denmark, Aug. 11, 1836, and died at Hutchinson, Kan., Oct. 1922. She, with a brother and two sisters, settled on government land where is now the city of Hutchinson, a half century ago. She is survived by her husband, David Eccles, one son and one daughter, and a sister, Mrs. Hanna Krater of Perkins, Okla.

Services were conducted in the home by her friend and former pastor, Rev. James Houghton.



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* *

"Waiter, I came in yesterday for a steak."

"Yes, sir. Will you have the same today?"

"Why, I might as well if no one else is using it."—*Jack Canuck.*

* *

There is one subject that we think only one of the new mathematical artists can do justice to. Won't Francis Picabia or somebody do a full-length oil painting of the personal equation?—*Chicago News.*

* *

A pressure of 15 pounds on this wire bumper throws out the clutch, applies the brakes, cuts off the ignition and blows the horn.—From the *Scientific American.* It seems to do about everything except take charge of the body.—*Detroit Motor News.*

* *

Said the friend to the proud father of a college graduate who had just been awarded an A. M. degree:

"I suppose Robert will be looking for a Ph. D. next?"

"No, he will be looking for a J. O. B."—*The Christian-Evangelist.*

* *

One traveling man to another in Thompson's restaurant:

"What's the matter, Bill? You are only eating crackers and milk. Are you on a diet?"

"No, on commission."—*The Harrisonian.*

* *

Bonar Law proceeded to illustrate his point by telling the story of a Highlander who was lying ill in the last stages of exhaustion in a hospital, and asked that some one play for him on the bagpipes. The nurse had a warm heart and brought a piper into the room to play his entrancing music. The Highland soldier recovered. But other patients in the hospital all died. —*From a cable dispatch in the Toronto Mail and Empire.*

* *

Private Banks had been the most bashful and retiring little man in the Army. When women visited the camp he had always fled for shelter and stayed there until after they had left. So it came as a surprise when one of his former companions came across him in civilian garb and was introduced to a large, husky girl as Mrs. Banks.

When he was able to get Banks aside, he asked him how he had met his wife.

"Well," returned the little man meekly, "it was this way. I never did exactly meet her. She just kinder overtook me." —*The American Legion Weekly.*

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